

COMETS OF CONSCIENCE: FREEDOM SEEKERS, ABOLITIONISTS, AND LEADERS OF THE UNDERGROUND RAILROAD IN CENTRAL ILLINOIS

[Researched and written by J. William (Bill) Goold.]



TABLE OF CONTENTS

Illustrations, Maps, and Photographs xi

Chapter 1 – Illinois in the Antebellum Period/Illinois Before the Civil War

Chapter 2 – Drawing Inspiration from a Personal Discovery

Chapter 3 – Risking Everything

Chapter 4 – Who Were the *Comets of Conscience*?... A Biographical

Dictionary/Profiles/Sketches

Chapter 5 – Unfinished Business and Filling in the Mosaic

Afterword

Footnotes

Bibliography

Index

Illustrations, Maps, and Photographs

Maps

Political map of the U.S. in 1856 Showing Free and Slave States
 State senate districts in Illinois by political party affiliation in 1858
 Partisan demographics in Illinois in 1858
 The Underground Railroad in the western part of the U.S.
 The Underground Railroad in Illinois
 Townships within Livingston County, Illinois
 The Underground Railroad across Livingston County, Illinois
 Highways in Livingston County with UGRR overlay.

Illustrations

Elijah Lovejoy, National Abolition Hall of Fame and Museum
 Donati's Comet, 1858
 Rev. James Steel, Oberlin College Archive

Photographs

Black Civil War soldier, Sergeant in Union Army; J. Oldershaw, Hartford, Connecticut - Beinecke Rare Book & Manuscript Library, Yale University.
 Dawoud Bey, photographer, *Night Coming Tenderly*, exhibit at Art Institute of Chicago, 2019.
 Gregory Pardlo, poet.

CHAPTER 1 – Illinois in the Antebellum Period

Today, Abraham Lincoln looms so large in our collective minds for his pivotal leadership role in ending U.S. slavery that we tend to overlook the history of slavery and racism in Illinois. In fact, African Americans lived in Illinois as slaves and indentured servants throughout much of the 18th and 19th centuries and subsequently as second-class citizens in the Jim Crow Era extending into the second half of the 20th century.

The dehumanizing mistreatment of African Americans in Illinois for many years is by no measure a minor story in the state's history. African Americans were among the largest early 18th century immigrant groups to what today is Illinois. Until 1717, the 'Illinois Country' was a dependency of French Canada and governed from Quebec at which time it was transferred to the jurisdiction of French Louisiana. One of the first recorded and related accounts is that of Philippe Renault, the French Director of Mines at the time, arriving in 'Illinois Country' after having purchased slaves in Santo Domingo. That development opened the door to priests and even comparatively less affluent French colonists taking to the ownership of black and Native American slaves who were descendants of the earlier French-controlled chattels.¹ Accordingly, "when the Illinois Country passed into the hands of the English (1763), its total population was about three thousand. Of these a large portion - about nine hundred - were Negro slaves."² Thus, the foundation of de facto slavery in Illinois had been sown and continued until the Civil War along with a plethora of legal troubles.

Slavery was maintained in territorial Illinois through a patchwork of overlapping and often contradictory laws. Although Congress had prohibited slavery in the 'Illinois Country' through the enactment of the Northwest Ordinance of 1787, for instance, territorial leaders with southern background advocated for Illinois to embrace slavery. In response, de facto slavery continued through the grandfathering of prior enslavements and a legalized system of long-term indentured servitude.³ According to the law, indenture periods were to be strictly limited and the servants afterwards freed. However, county records across the state reveal that the letter of the indentured servitude law was often ignored, resulting in many African Americans remaining

¹ Alvord, Clarence W., *The Illinois Country, 1673-1818*, (Springfield), 1920, pp. 154-159, 205-209.

² Harris, Norman Dwight, *The History of Negro Servitude in Illinois, and of the Slavery Question in That State, 1719-1864*, (Chicago), 1904, p. 4.

³ Howard, Robert P., *Illinois: A History of the Prairie State*, (Grand Rapids, Michigan), 1972, pp. 70-72.

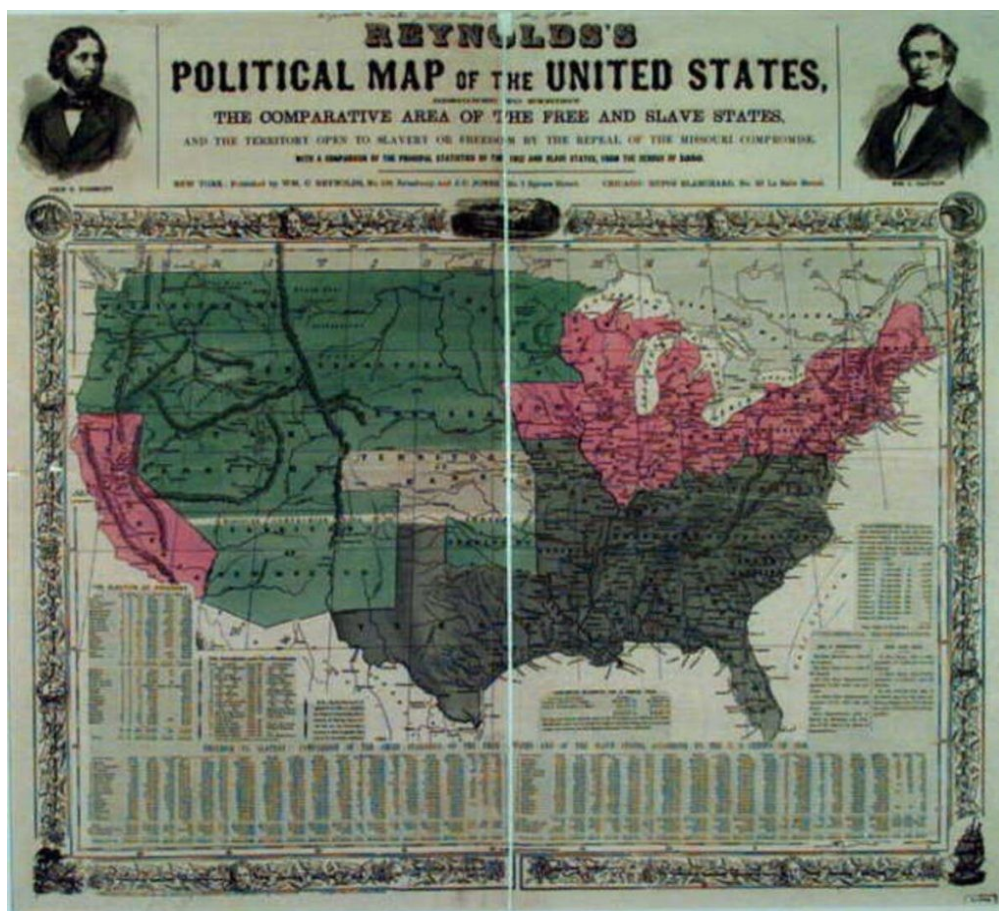
indentured for long periods, which effectively kept them in slavery. That law was modeled on pre-existing codes elsewhere governing the status of indentured servants and local newspapers carried frequent notices about runaways. "No matter under what name the farmers held their negroes ... the fact still remained that slavery still existed in the Territory of Illinois as completely as in any of the Southern States." ⁴ Pro-slavery forces were further emboldened when Ninian Edwards, an aristocratic slaveholder himself from Kentucky, was appointed Governor of Territorial Illinois by U.S. President James Madison.

When Illinois gained statehood in 1818, the newly adopted state constitution rejected slavery, but it preserved indentured servitude. The U.S. Congress found that compromise acceptable. A review of the corresponding records of the state constitutional convention documents a politically strong proslavery faction. Not surprisingly, the enactment of so-called 'black laws' severely restricting the rights of free blacks quickly followed statehood, as did renewed efforts by proslavery groups to call another constitutional convention to reconsider legalizing slavery. Harris' account of the vote on the convention, through a careful reading of newspapers and personal correspondence, paints a picture of rough and ready politics, which included a mob's setting fire to the Illinois State House.

Efforts to make Illinois officially a slave state ultimately failed. Nevertheless, in practice, African Americans found it very difficult to live in 'free' Illinois. It is evident from a review of interviews of former slave owners and county records that Illinois' peculiar institution – systemic indentured servitude—persisted until 1845. Court cases from that period involving indentured servants paint a sordid picture, replete with numerous accounts describing the whipping, buying, selling, and inheriting of servants and their children.”⁵ While indentured servitude was being phased out slowly, severe restrictions on African American civil rights and opportunities continued. They were so onerous, in fact, that Harris wonders whether "the almost unbearable position of the free colored people in the State, and the barbarous practice of kidnapping all unattached negroes" might have made slavery preferable to being a free black in Illinois during the first half of the 19th century.

⁴ Harris, Norman Dwight, *The History of Negro Servitude in Illinois, and of the Slavery Question in That State, 1719-1864*, (Chicago), 1904, pp. 11-15.

⁵ *Ibid.*, pp. 99-123.



Reynolds Political Map of the United States, designed to exhibit the comparative Area of the free and slave states. New York and Chicago, 1856. Map. / Geography and Map Division, [Library of Congress](#)

According to Wilbur H. Siebert, a late 19th century historian and professor at Ohio State University who wrote the first comprehensive history of the Underground Railroad, “It is uncertain at what time Underground Railroad ‘stations first came to exist in Illinois. Mr. H. B. Leeper, an old resident of that state, assigns their origin to the years 1819 and 1820, at which time a small colony of anti-slavery people from Brown County, Ohio, settled in Bond County, southern Illinois. Emigration from this locality to Putnam County, about 1830, led, he thinks, to the establishment there of a new center for this work. These settlers were persons who had left South Carolina on account of slavery, and during their residence in Brown County, Ohio, had accepted the abolitionist views of the Rev. James Gilliland, a Presbyterian preacher of Red Oak; and in Illinois they did not shrink from putting their principles into practice... Concerning his father, Mr. Leeper writes ‘John Leeper moved from Marshall, Tennessee to Bond County, Illinois in 1816. Was a hater of slavery...

Remained in Bond County until 1823, then moved to Jacksonville, Morgan County, and in 1831 to Putnam County, and in 1833 to Bureau County, Illinois... My father's house was always a hiding place for the fugitive from slavery.' Given this testimony, and the probability in this case, we may believe that the underground movement in Illinois dates back, at least, to the time of the admission of Illinois into the Union, that is, to 1818. Soon after, the movement seems to have become well established, and to have increased in importance with considerable rapidity till the War.”⁶

Again, according to Siebert, “The evidence gathered from surviving abolitionists in the states adjacent to the [Great] Lakes shows increased activity of the Underground Railroad during the period 1830-1840. The reason for flight given by the slave was, in the great majority of cases, the same, namely, fear of being sold to the South. It is certainly significant that the 1830s witnessed the removal of the Indians from the Gulf states, and in the words of another contemporary observer and reporter, [‘the consequent opening of new and vast cotton fields.]’⁷ In one example he cited, John Weldon led a band of abolitionists in Dwight, Illinois and transported fugitive slaves to Chicago by concealing them in wagons loaded with sacks of bran.⁸

The Illinois Anti-Slavery Society was established in 1837. That same year, Elijah Lovejoy, an abolitionist publisher, was murdered by a mob in Alton. He had never wavered in his repeated attempts to print antislavery materials, even when threatened repeatedly. His murder became a well-known stain in Illinois history. It also served as a rallying cry for the establishment of thirteen anti-slavery societies concentrated in the northeastern counties of the state by 1838.⁹

⁶ Siebert, Wilbur H., *The Underground Railroad from Slavery to Freedom – A Comprehensive History*, (New York and London: The Macmillan Company), 1898, p.41.

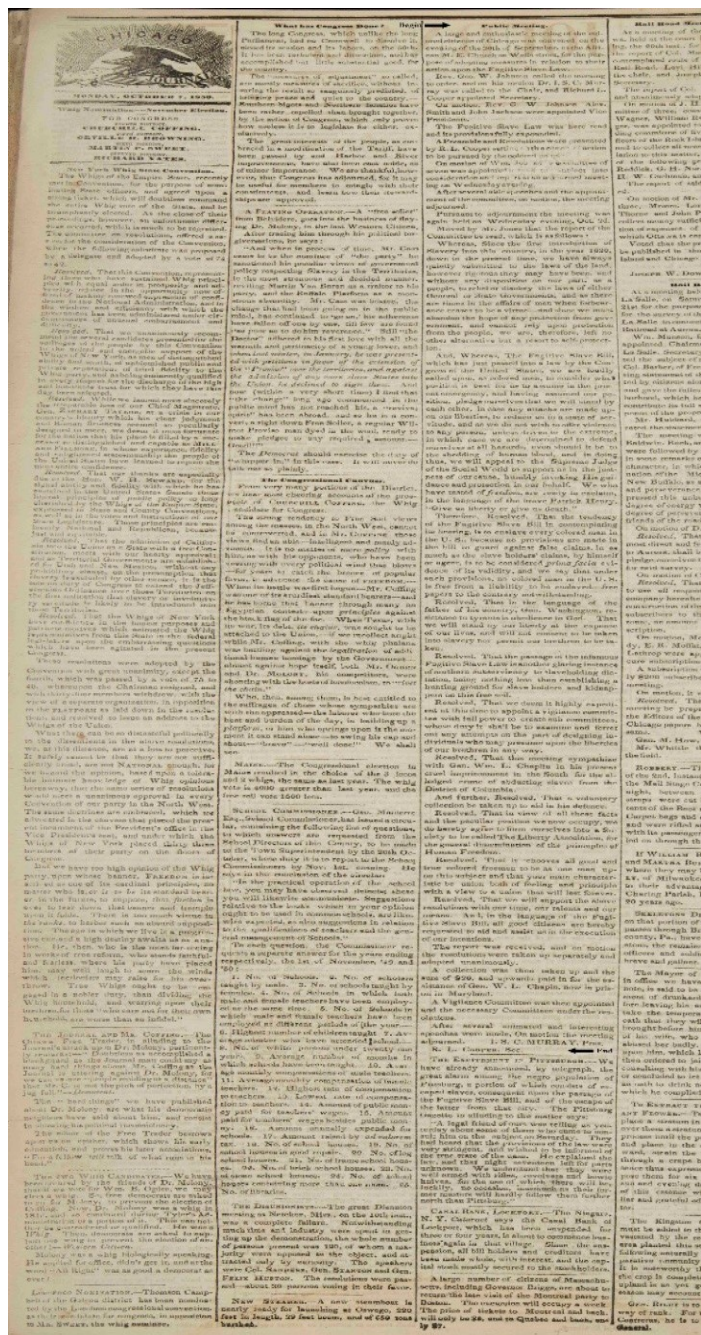
⁷ *Ibid.*, p. 44.

⁸ *Ibid.*, p. 61.

⁹ Chapman, Cristen, “The Anti-Slavery Movement in Chicago and Illinois”, (Chicago: Newberry Library Digital Collections), 2015.



Most importantly, African Americans were at the vanguard of the growing anti-slavery movement in Illinois. When Congress enacted the Compromise of 1850 and the odious Fugitive Slave Act, fear of being kidnapped and sent to the Deep South spiked. (See following example which appeared in the *Weekly Chicago Journal*.)



In response to the Fugitive Slave Act of 1850, a public meeting was promptly convened on October 7, 1850 at the African American Episcopal Church in Chicago. Outraged residents mobilized and vowed to redouble their efforts to help escaped slaves to get to Canada and to expand vigilance committees to foil slave catchers and bounty hunters.¹⁰

It is also noteworthy that many women in Illinois were active in the anti-slavery movement and instrumental in the formation of anti-slavery societies in several of their local communities. During the 1840s and 1850s, women circulated petitions,

¹⁰ *Weekly Chicago Journal*, October 7, 1850.

lobbied for an end to the ‘black laws/codes’ in Illinois and risked their own lives in the operations of the Underground Railroad. (See following pronouncement of the Female Anti-Slavery Society of Putnam County, Illinois ¹¹ and excerpt from the constitution and by-laws of the Illinois Woman’s Kansas Aid and Liberty Association, which was organized June 10, 1856 in response to the crisis in ‘Bleeding Kansas’ over possible extension of slavery to that territory.)¹²

¹¹ https://archive.org/download/nby_500399/Female-AntiSlavery-Society.jpg

¹² Chapman, Cristen, “The Anti-Slavery Movement in Chicago and Illinois”, (Chicago: Newberry Library Digital Collections), 2015.

for the enactment of such laws as will protect the colored man, woman, and child, from the fangs of the kidnapper, who is constantly walking about in the northern states, seeking whom he may devour. Let the northern churches refuse to receive slaveholders at their communion tables, or to permit slaveholding ministers to enter their pulpits. Let those northern ministers who go to the South "Cry aloud and spare not, lift up their voices like a trumpet and show the people their transgressions, and the house of Jacob their sins;"—let them refuse to countenance the system of slavery by owning slaves themselves. Let northern men who go to the South to make their fortunes, see to it, that those fortunes are not made out of the unrequited labor of the slave. Let northern merchants refuse to receive mortgages or take slaves, seeing that this is a virtual acknowledgement that man can hold man as property. Let them carefully avoid participating in any way in the African slave-trade. Let northern manufacturers refuse to purchase the cotton for the cultivation of which the laborer has received no wages. Let the grocer refuse to buy the sugar and rice of the South, so long as "the hire of the laborers who have reaped down their fields is kept back by fraud." Let the merchant refuse to receive the articles manufactured out of slave-grown cotton, and let the consumer refuse to purchase either the rice, sugar, or cotton articles, to produce which has cost the slave his unpaid labor, his tears, and his blood. Every Northerner may in this way bear a faithful testimony against slavery at the South, by withdrawing his pecuniary support.

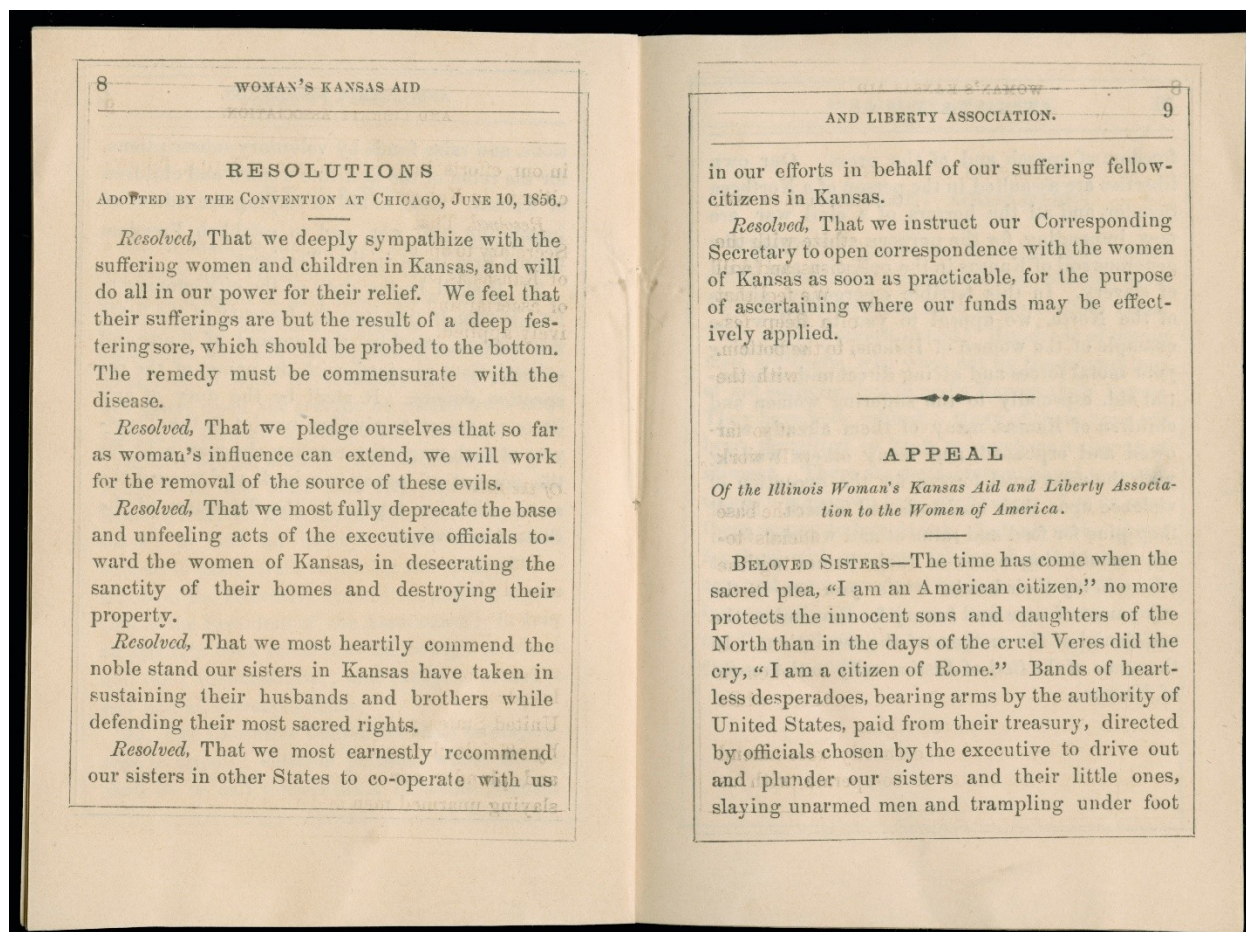
Begin ————— FEMALE ANTI-SLAVERY SOCIETY PUTNAM CO., ILLINOIS.

Why should women, so efficient as co-workers with men in every benevolent and virtuous cause, suffer their energies to lie dormant while nearly three millions of our countrymen, crushed and bleeding and writhing in agony, are lifting up imploring hands and pleading with us for help; nay, while many of our own sex are imbruted, scourged, tortured, manacled, torn from their families, bereaved of their children, deprived of protection for their own persons, made subject to every evil that renders life a burden; while, as far as law and custom can effect it, they are denied the support and consolations of the gospel.

It is obvious to every attentive observer that slavery is the great crying sin of our country; it is the greatest moral and political evil that afflicts our nation and blots its fair fame; it is certainly the most galling and debasing physical evil that ever degraded man. Then should it claim our first attention. Did we but reflect for a moment that every day's delay sends hundreds of our brethren mourning to an untimely grave.—*Western Citizen*. ————— End

————— FEMALE ANTI-SLAVERY ASSOCIATION OF HENRY COUNTY, IOWA.

As women of free republican America, we believe the freedom of speech and the right of petition are as sacredly guaranteed to us by our government; and that liberty in this way to exert a moral influence is, by the same authority and the concurrent voice of nature and reason, emphatically proclaimed to be our birth-right; and that



Also, emerging scholarship is unearthing mounting evidence that Native Americans in the Midwest long played an overlooked part in the UGRR, corroborating the supposition of Helen Hornbeck Tanner.¹³ Their role has been obscured for at least two reasons. “First, both freedom seekers fleeing slavery in the South and the Native Americans who assisted them in the Midwest came from oral cultures. Second, local histories, including the large volume of county histories produced across the Midwest in the late nineteenth and early twentieth centuries, start the [historical] clock with white settlement, ignoring Native American contributions generally and particularly those after the War of 1812.”¹⁴ Regional historian Larry A. McClellan has contributed to this historical literature in his account of the story of ‘Black Bob’, who lived among the Potawatomi tribe in northern Illinois in the 1820s.¹⁵

¹³ Finkenbine, Roy E., “The Native Americans Who Assisted the Underground Railroad”, *Editor’s Choice, Reparations*, Institute for Black World 21st Century, www.ibw21.org, September 23, 2019.

¹⁴ Ibid.

¹⁵ McClellan, Larry A., *The Underground Railroad South of Chicago*, (Crete, Illinois; Thorn Creek Press, 2019), p. 5.

Regardless, many Illinois residents at the time clearly believed that freedom of the press did not extend to discussions about slavery because of disparate and conflicting beliefs held by settlers from the South and growing numbers of Yankee settlers from New England. Yes, many residents opposed direct competition with expanded slave and/or indentured labor, that is, any extension of slavery to the territories of the American West, but they also cared little, at the same time, for the abolition of slavery or for granting African Americans political and social equality within Illinois. Thus, it appears that abolitionist sermons in Illinois affected parishioners, and the public as well, far less than many historians have been willing to admit. By way of explanation, Siebert noted, “The geographical position of the most southern portions of Illinois and Indiana determined the character of the population settling there, and thus rendered underground enterprise in those regions more than ordinarily dangerous. There may have been stations scattered through those parts, but if so, one can scarcely hope now to discover them...but can find many stations in northern and west-central Illinois where many people of New England descent settled. The few lines known in southwestern Illinois were developed by a few Covenanters (primarily Scottish) communities.”¹⁶

Yet, while anti-slavery sentiment may have been growing in the antebellum period, the relatively small African American community in Illinois continued to live in a hostile social, economic, and legal environment. [Note: According to 1860 U.S. Census records, 7,628 Blacks were living in the state compared to 1,704,291 Whites; more specifically, 955 Blacks in Chicago compared to 108,305 Whites, respectively, and 3,297 Blacks in St. Louis (including 1,542 slaves) to 157,476 Whites.]¹⁷

In Illinois for example, Blacks could not testify in any case to which a white person was a party. But the most severe feature of the state’s ‘Black laws’, as they were called, was the law barring Black immigration. Every Black entering the state with intent to settle was subject to a heavy fine; in default of payment, he/she could be sold at public auction to the person bidding the shortest period of service in return for payment of the fine. That law was seldom enforced, and Blacks continued to move into Illinois after the statute was enacted in 1853. But the influx of freedmen during the Civil War prompted the courts to begin enforcing the law:

¹⁶ Siebert, p. 115.

¹⁷ McPherson, James M., *The Negro's Civil War*, (New York, New York: Vintage Books/Random House), 1965, Appendices A and B.

in 1863 eight Blacks were convicted of entering the state illegally, and seven of them were sold into temporary slavery to pay the fine.¹⁸

Speaking from personal experience, W.B. Fyffe of LaSalle and Livingston Counties noted: “The whole nation was in a perfect frenzy of political excitement. Every schoolhouse rang with debates on the question of slavery; and to hear such speakers as Lincoln, Trumbull, and Lovejoy, we, from Newtown [Livingston County], got our wagons out, banners painted, and with flags flying, drove into Ottawa [LaSalle County] with our delegations to swell the crowds attending the gatherings of these noted speakers. No other question was thought of or talked of, from the halls of Congress down to the smallest backwoods or prairie schoolhouse, but the bearing of slavery on the destiny of the nation; and some of these schoolhouse meetings were not without personal difficulties. The writer [Fyffe] had the pleasure of being grabbed by the throat during a speech he was making in a school room in the Township of Esmen by an excited Democrat, who did not like to hear the speaker’s opinion of Stephen A. Douglas’s policy blazoned forth and denounced before the audience. There would have been a scene right there if our friend had not let go of his hold. The fellow was an average specimen of a popular sovereign of the style of the border ruffian class of Missouri.”¹⁹

In fact, as time would tell, the local abolitionists did not always agree among themselves on means and ends. “A few antislavery men who were particularly doctrinaire in their concept of government by consent came out against the Civil War. One was George W. Bassett of Illinois, a veteran of twenty years in the abolitionist movement, who announced in a speech of August 1861: ‘The same principle that has always made me an uncompromising abolitionist, now makes me an uncompromising secessionist. It is the great natural and sacred right of self-government.’ Bassett had supported John Brown and would have welcomed a slave uprising in the South, but he disapproved of the motives of the North in using force against the Confederacy. ‘Passions, which for malignity and intenseness are not surpassed by ancient barbarism’ were rife in the North, he complained. The North was not fighting for the Negro but was ‘contending for the identical object of Lord North in his war on the American colonies.’ Its aim was not the freedom of the black man, but the enthrallment of the white man,’ and, as if this were not enough, the government seemed determined to use the occasion to destroy popular

¹⁸ Ibid., p. 252.

¹⁹ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. XI, p. 2.

liberty in the loyal states by the ruthless suppression of free speech. No one, Bassett argued, could deny the South its revolutionary right by questioning its motives; for the great right was based solely on the desire of a people to change their government, on 'laws of nature and of nature's God; and not on the sandy and mutable foundation of human motives.' Bassett was an old-line Jeffersonian radical. Through his eyes the cause of the North looked like the cause of centralized power against all the traditional ideals of American democracy.

If one grants Bassett's interpretation of the Declaration and recalls that in 1861 the Lincoln administration had given no sign of moving against slavery, his views can be seen as more than a weird aberration. They suggest that the Unionist position in the Civil War could be justified only by reinterpreting or revising the democratic creed."²⁰

In fundamental ways, Illinois was a microcosm of the social, cultural, and political fragmentation of American society in the run up to the Civil War. That grim reality played out very clearly in the heated contest between Abraham Lincoln and Stephen A. Douglas in the mid-term election of 1858, when Douglas was campaigning for reelection to the U.S. Senate and Lincoln sought to rebound from having lost out to Lyman Trumbull in his quest for a Senate seat in 1855. According to William Lloyd Garrison at the time, "Illinois is all ablaze just now."²¹ On a more personal note, both men had known one another since 1834, when Douglas was campaigning for state's attorney. Douglas was a stalwart Democrat and Lincoln was a dedicated Whig. Lincoln disliked Douglas, subsequently referring to the five-foot-two-inch Douglas as 'the least man I ever saw'.²²

"The year 1858 began with Illinois in the trough of a deep economic recession. The previous August the Ohio Life Insurance and Trust Company of Cincinnati had abruptly closed its doors and declared bankruptcy. That triggered a year of deflated land values, brought railroad construction to a halt on the Illinois Central and Michigan Central railroads, and reduced the supply of bank notes in circulation from \$215 million to \$155 million. Torrential rains flooded the Midwest in the early summer, sending the Ohio River up to forty-one feet at Cincinnati and flooding the southern-tip Illinois city of Cairo. Tsar Alexander II took the first steps toward emancipating Russian serfs, the transatlantic cable carried its first

²⁰ Frederickson, George M., *The Inner Civil War: Northern Intellectuals and the Crisis of the Union*, (New York and Evanston, Harper & Row Publishers, 1965), pp. 62-63.

²¹ *Liberator*, July 30, 1858.

²² Donald, David, *Lincoln's Herndon: A Biography* (New York, 1948), p. 116.

message, and Donati's comet, with two brilliant tails clearly visible to the naked eye, arced through the summer sky. But of all these events, not one took the attention of Illinois and the nation like the election campaigns that were carried on across Illinois in the late summer and autumn of 1858 by Abraham Lincoln and Stephen A. Douglas.”²³

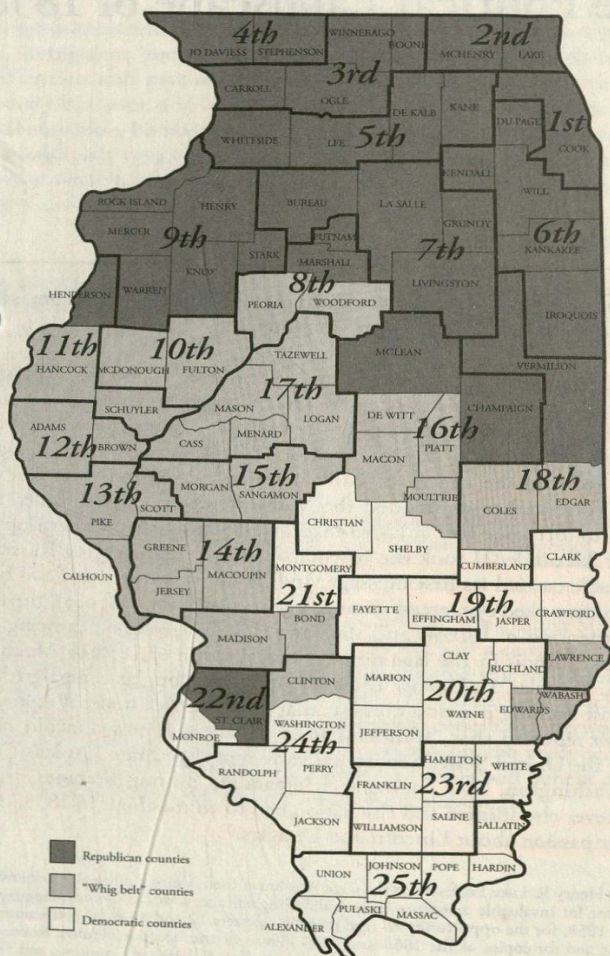
²³ Guelzo, Allen C., *"Houses Divided: Lincoln, Douglas, and the Political Landscape of 1858,"*; published by the Journal of American Historians; Vol. 94, No. 2, p.391.



Comet C/1858 L1 (Donati) on October 5, 1858. Note the Big Dipper to the right. The bright star near the comet's head is Arcturus in the constellation Bootes.²⁴

Central Illinois became the focal point of the campaign. Democrats enjoyed solid support in southern Illinois, while the fledgling Republican party (consisting of carryover Whigs and disaffected Democrats) was deemed likely to prevail in northern Illinois. (See following maps.)

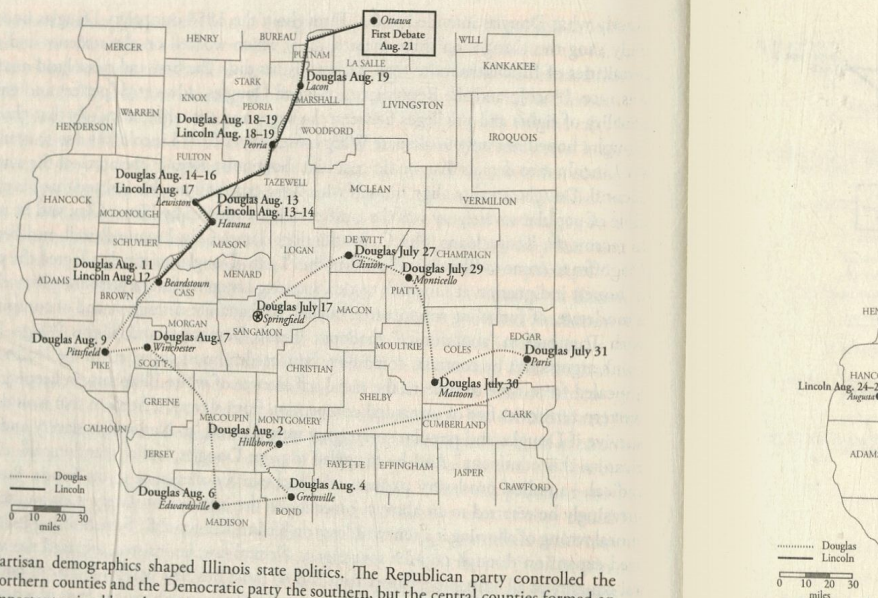
²⁴ E. Weiß - E. Weiß: *"Bilderatlas der Sternenwelt"* This file was derived from: [Bilder-Atlas der Sternenwelt - eine Astronomie für jedermann 1888 \(128495337\).jpg](#).



Illinois in 1858, showing state senate districts. In 1858 U.S. senators were elected indirectly. Illinois voters chose members of the state senate and house who then voted for the U.S. senatorial candidates of their parties. Both the Democratic candidate (Stephen Douglas) and the Republican (Abraham Lincoln) hoped to win voters in a belt of districts in the middle of the state where the two parties were competitive.

That very adulation has, however, generated subsequent waves of doubt that an isolated political event in an off-year election on the Illinois prairies could have had such impact. (Guelzo, 1967), 78; "Letter from Ohio," *Philadelphia Press*, Oct. 22, 1858; Robert W. Johannsen, *Stephen A. Douglas* (New York, 1973), 645; *Washington States*, July 16, 1858.

²⁵ Guelzo, Allen C., "House Divided: Lincoln, Douglas, and the Political Landscape of 1858." *Journal of American Historians* 94, no.2 (September 2007): 391-417.



Partisan demographics shaped Illinois state politics. The Republican party controlled the northern counties and the Democratic party the southern, but the central counties formed an important swing bloc where Abraham Lincoln and Stephen Douglas concentrated their efforts in their 1858 campaigns for the U.S. Senate. Phase one (July 17–August 21).

North part of the State where all is lost . . . but attend to the doubtful districts, such as Sangamon, Madison and Marshall, and Jo Daviess & Peoria Senatorial Districts." Gustave Koerner had given Lincoln almost exactly the same advice, and Norman Judd seconded it in April: "If Lincoln expects to be Senator, he must make a personal canvass for it in the center of the State." Just how carefully Lincoln and Douglas obeyed this imperative can be seen if each candidate's schedule of "appointments" is plotted out on a map, where the campaigns fall into five phases over the summer and fall of 1858.²⁵

Although Douglas was endorsed by the divided state Democratic convention in April and Lincoln was formally nominated by the state Republican convention on June 16, the two campaigns did not begin in earnest until Douglas's return to Illinois on July 9, when Douglas and Lincoln both made campaign-opening speeches in Chicago (Douglas on the ninth, Lincoln the following evening). After that, Douglas headed south to Springfield to meet with the Democratic state committee, speaking along the way at Bloomington on July 16. After ten days devoted to planning and scheduling, Douglas set out for Clinton, Monticello, Mattoon, and Paris—all county seats of the east-central Whig counties. He then shifted south to Hillsboro on August 2 and worked his way through the west-central

²⁵ William Gardner, *Life of Stephen A. Douglas* (Boston, 1905), 150, 158; Henry C. Whitney to Lincoln, Aug. 26, 1858, Lincoln Papers; Lyman Trumbull to Lincoln, June 12, 1858, *ibid.*; C. L. Higher to Douglas, June 24, 1858, Douglas Papers; Judd to Trumbull, April 19, 1858, vol. 13, Trumbull Papers (Library of Congress).

county seats and up until they met for the turns toward Chicago day: Douglas lingered 27, but then immediately by September 4; Lincoln the east side of the Illinois September 4. In the ty seats below Springfield and then lunged suddenly. They stayed in south Railroad back to mattoon and from there both Urbana on September (literally, since both were ed in the fifth debate las and Lincoln man Mississippi River to debate at Alton on C

²⁶ Guelzo, Allen C., "House Divided: Lincoln, Douglas, and the Political Landscape of 1858." *Journal of American Historians* 94, no.2 (September 2007): 391-417.

While debating Lincoln in 1858, U.S. Senator Stephen Douglas engaged in unabashed race baiting: "Do you desire to turn this beautiful State into a free Negro colony in order that when Missouri abolishes slavery, she can send 100,000 emancipated slaves into Illinois to become citizens and voters on equality with yourselves? If yes, Douglas proffered, then vote for Lincoln."²⁷ After crisscrossing the state in a total of seven debates, Douglas won the electoral contest.

Just a few years later, delegates to the constitutional convention held in Illinois during the Civil War overwhelmingly supported prohibiting African Americans from settling, voting, or holding any office in the state.²⁸ Furthermore, "... until 1872, the (Illinois) Legislature persisted in recognizing the public schools as institutions for white children only."²⁹ Widespread violence against African Americans also persisted long thereafter: "Carterville, for example, where five negroes were shot down in the streets three years ago and a lynching at Danville in July 1903."³⁰

H. Ford Douglass, a Virginia-born fugitive slave and an African American abolitionist leader from Illinois who later became the only black officer to command his own unit during the Civil War, stated it powerfully and succinctly in 1860: "In the State of Illinois... we have a code of black laws that would disgrace any Barbary State, or any uncivilized people in the far-off islands of the sea. Men of my complexion are not allowed to testify in a court of justice, where a white man is a party. If a white man happens to owe me anything, unless I can prove it by the testimony of a white man, I cannot collect the debt. Now two years ago, I went through the State of Illinois for the purpose of getting signers to a petition, asking the Legislature to repeal the 'Testimony Law', so as to permit colored men to testify against white men. I went to prominent Republicans, and among others, to Abraham Lincoln and Lyman Trumbull [senator from Illinois], and neither of them dared to sign that petition, to give me the right to testify in a court of justice! ('Hear, hear.') In the State of Illinois, they tax the colored people for every conceivable purpose. The tax the negro's property to support schools for the education of the white man's children, but the colored people are not permitted to enjoy any of the benefits resulting from that taxation. We are compelled to impose upon ourselves additional taxes, in order to educate our children. The State lays its

²⁷ Harris, Norman Dwight, *The History of Negro Servitude in Illinois, and of the Slavery Question in That State, 1719-1864*, (Chicago), 1904, p.216.

²⁸ Ibid., pp. 238-239.

²⁹ Ibid., p. 229.

³⁰ Ibid., pp. 242-243.

iron hand upon the negro, holds him down, and pouts the other hand into his pocket and steals his hard earnings, to educate the children of white men: and if we sent our children to school, Abraham Lincoln would kick them out, in the name of Republicanism and anti-slavery!”³¹



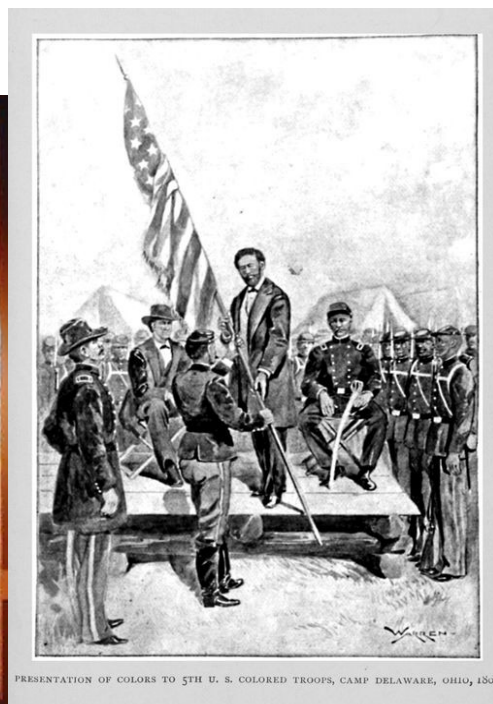
32

[Note: In January 1863, twelve years after proposing a resolution denouncing the United States Constitution, Hezekiah Ford Douglass (H. Ford Douglass wrote to Frederick Douglass praising Abraham Lincoln for the Emancipation Proclamation and declaring his personal commitment to the cause of freedom under the U.S. Constitution. After the acts of Congress in July 1862 in anticipation of Lincoln’s proclamation, Douglass (not a relative of Frederick Douglass) joined the Union Army. “I enlisted six months ago,” he wrote, “in order to be better prepared to

³¹ *Liberator* newspaper, July 13, 1860.

³² J. Oldershaw, Hartford, Connecticut - Beinecke Rare Book & Manuscript Library, Yale University.

play my part in the great drama of the Negro's redemption.” To his fellow abolitionists who had argued like himself that the Constitution was proslavery, he wrote “you have no good reason for withholding from the government your hearty support.” The legislation authored and passed by the Republicans in Congress and signed by the Republican in the Executive Office had paved the road to emancipation. Radical abolitionists of African descent had indeed chosen the right party to support, and those who considered “the Constitution the foundation of American liberties” were confident they had made the right choice. Marching under the flag of their nation, thousands of African Americans like Hezekiah Ford Douglas joined the Union Army eager to enforce the Emancipation Proclamation. Douglas became a commissioned officer in that army, and Captain Douglas wrote, “For since the stern necessities of this struggle have laid bare the naked issue of freedom on one side and slavery on the other – freedom shall have my blood, in the future of this conflict, if necessary, my blood.”³³



Portrait of John Mercer Langston, as a scholar in the Theological Department at Oberlin College in 1853 (on the left)³⁴ and presenting the colors to the 5th United States Colored Troops, who he helped recruit during the Civil War (on the right).³⁵

³³ <https://www.battlefields.org/learn/articles/road-emancipation>

³⁴ Oberlin College Archives, Oberlin, Ohio.

³⁵ Morris, J. Brent, *Oberlin: Hotbed of Abolitionism – College, Community, and the Fight for Freedom and Equality in Antebellum America*, (Chapel Hill: The University of North Carolina Press), 2014, p.237.

Through it all, some brave and steadfast settlers living in the Grand Prairie of Illinois, previously thought to be uninhabitable swamp and the last part of the state to be settled, answered the higher calling of their collective conscience. They risked it all personally -- their freedom, their property, and their lives to aid their oppressed, courageous Black brothers and sisters. *Like comets flashing brilliantly across the annals of time*, they are to be remembered as profiles in courage and honored as heroes of their own time and place.

Chapter 2 – Drawing Inspiration from A Personal Discovery

There were far fewer people, widely scattered across the virgin prairie, and most of those were hopeful, fledgling farmers – middling folks who had supplanted tribal nations once and for all only a couple of decades earlier and who quietly went about their business. But still waters often run deep, as the saying goes.

When the first Goold family farm in Livingston County was established along Rooks Creek northwest of Pontiac by our great, great grandfather and grandmother— James Mather and Elizabeth Sarah Goold and their family – as well as several of their nephews and their families in the early 1850s, slavery was the overwhelming issue of the times. Undoubtedly, there was nowhere one could go, no newspaper one could read, few discussions around the fireplace that did not involve slavery, abolitionists, and whether to extend into the American West the right of states to allow one human being to own another as property and chattel.

To make matters worse, the Congress had passed the draconian Fugitive Slave Act of 1850 and President Fillmore had signed it into law, thus legally obligating the law-abiding residents of Illinois and other free states in the North to face stiff penalties and/or imprisonment if they did not turn runaway slaves over to local, state, and/or federal authorities to be returned to their owners. Stephen A. Douglas, a Democrat and the senior of two U.S. Senators from Illinois, had stirred even more public unrest by shepherding the Kansas-Nebraska Act of 1854 through the Congress and President Franklin Pierce had signed it into law. That nefarious statute had opened the door to the possible extension of slavery into the territories (e.g. ‘Bloody Kansas’) under the mantle of ‘popular sovereignty.’

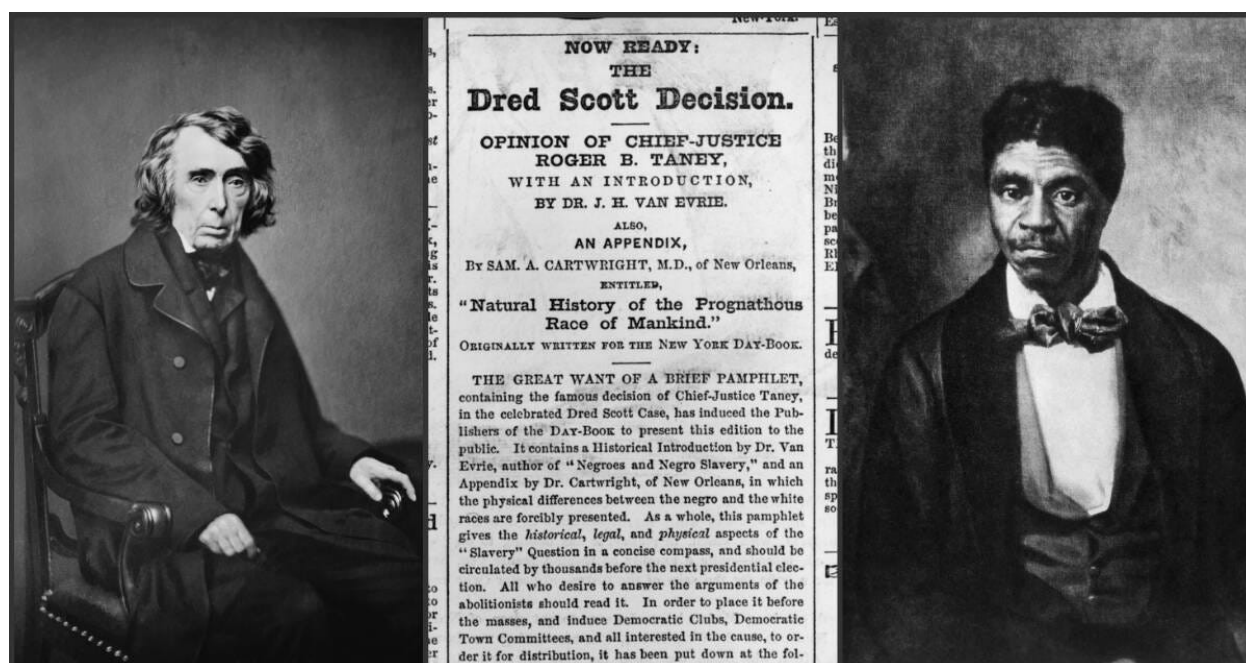
Then, in March 1857, the U.S. Supreme Court further stoked the tinderbox. In a 7-2 ruling, the U.S. Supreme Court stated that enslaved people were not citizens of the United States and, therefore, could not expect any protection from the federal government or the courts. Chief Justice Roger Taney’s majority opinion also stated that Congress had no authority to ban slavery from a federal territory.³⁶

³⁶ Judgment in the U.S. Supreme Court Case *Dred Scott v. John F. A. Sandford*; 3/6/1857; *Dred Scott, Plaintiff in Error, v. John F. A. Sandford*; Appellate Jurisdiction Case Files, 1792 - 2010; Records of the Supreme Court of the United States, Record Group 267; National Archives Building, Washington, DC.

In 1846, an enslaved Black man named Dred Scott and his wife, Harriet, sued for their freedom in the St. Louis Circuit Court. They claimed that they were free due to their residence in a free territory where slavery was prohibited.

The odds were in their favor. They had lived with their enslaver, an army surgeon, at Fort Snelling, then in the free Territory of Wisconsin. The Scotts' freedom could be established on the grounds that they had been held in bondage for extended periods in a free territory and were then returned to a slave state. Several state courts had ruled this way in the past.

However, what appeared to be a straightforward lawsuit between two private parties became an 11-year legal struggle that culminated in one of the most notorious decisions ever issued by the United States Supreme Court. Scott lost his case, which worked its way through the Missouri state courts; he then filed a new federal suit which ultimately reached the U.S. Supreme Court.



37

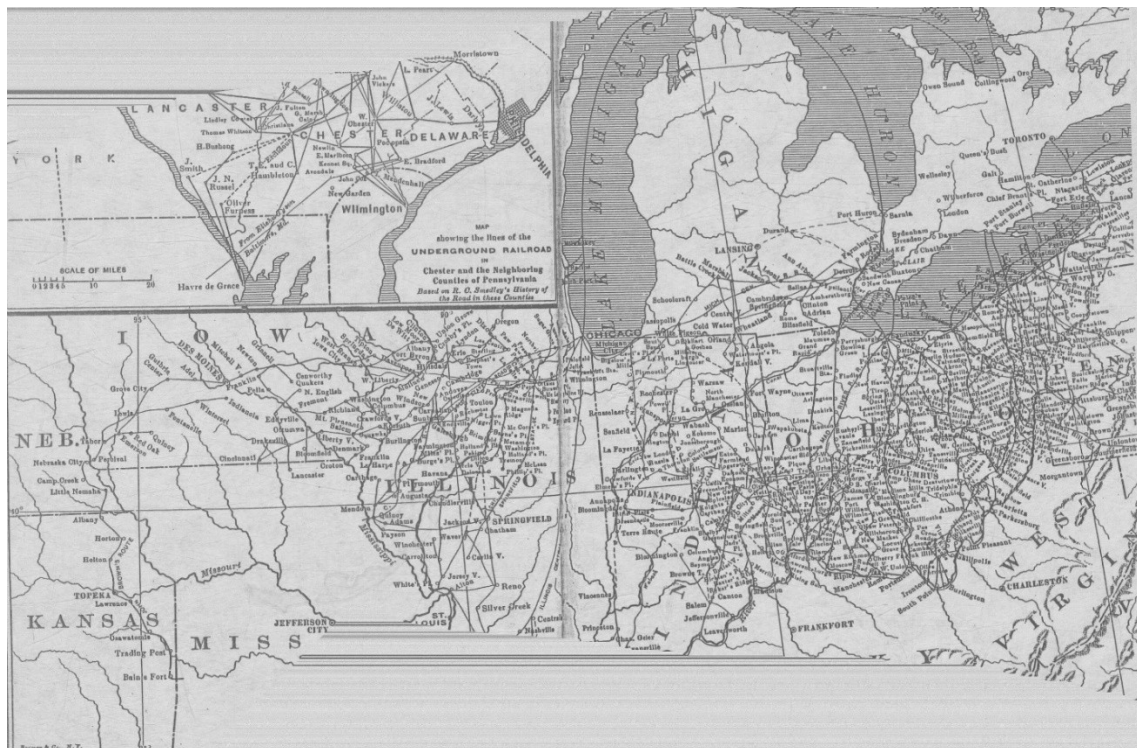
On its way to the Supreme Court, the *Dred Scott* case grew in scope and significance as slavery became the single most explosive issue in American

³⁷ <https://www.judges.org/news-and-info/reflections-from-the-bench-roger-b-taney-one-decision-makes-a-legacy-part-ii/>

politics. By the time the case reached the highest court in the land, it had come to have enormous political implications for the entire nation.

On March 6, 1857, Chief Justice Roger B. Taney read the majority opinion of the Court, which stated that enslaved people were not citizens of the United States and, therefore, could not expect any protection from the federal government or the courts. The opinion also stated that Congress had no authority to ban slavery from federal territory. That decision moved the nation a step closer to the Civil War.

The decision in *Scott v. Sandford*, considered by many legal scholars to be the worst ever rendered by the U.S. Supreme Court, was overturned subsequently by the 13th and 14th amendments to the U.S. Constitution, which abolished slavery and declared all persons born in the United States to be citizens of the United States.



Overview map of the Underground Railroad in the western part of the United States. Where it may appear there are a few long stretches with no 'stations', those are lines that tracked certain rivers, canals, or railway systems.³⁸

³⁸ Siebert, Wilbur H., *The Underground Railroad from Slavery to Freedom – A Comprehensive History*, (New York and London: The Macmillan Company), 1898.

While Black Americans were made to feel unwelcome in Illinois before the Civil War, the following map shows that operations of the Underground Railroad were extensive across the state. But there is a missing link in the following map, neglecting to include the leg of the UGRR between Ocoya and Ottawa running across Livingston and LaSalle Counties.³⁹

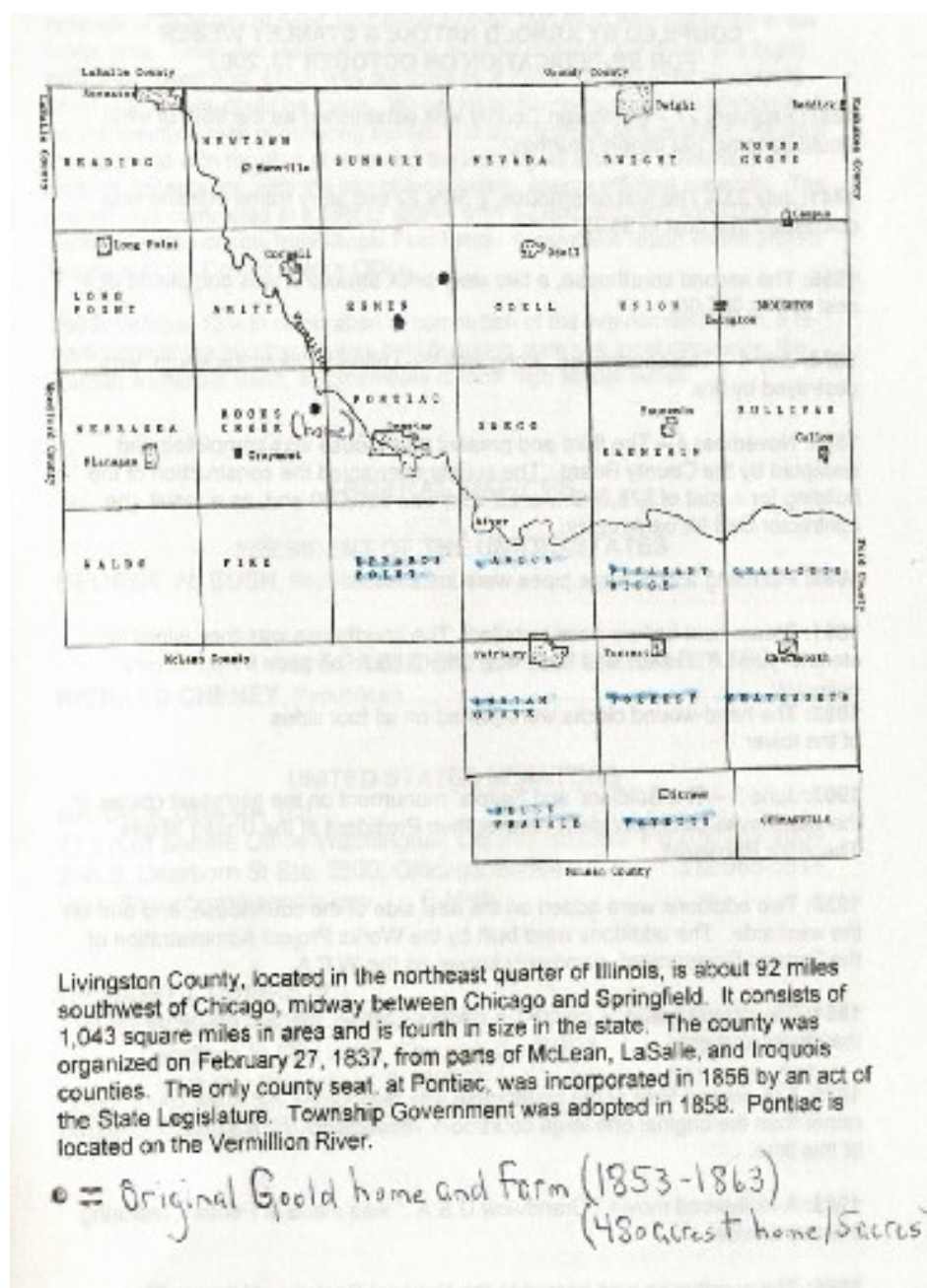


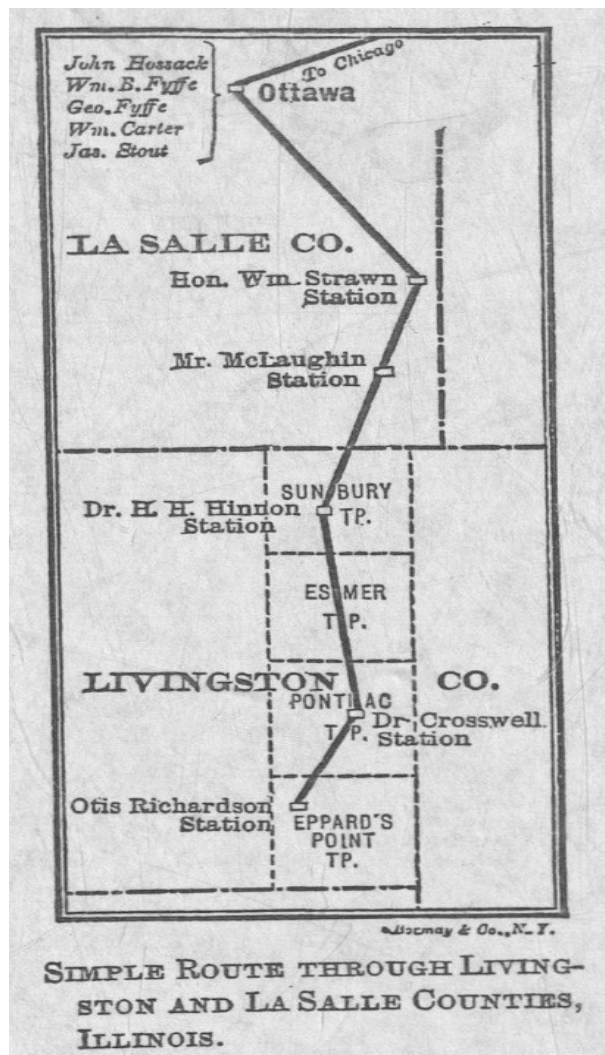
In my historical research, I discovered maps of a 40-mile leg of the Underground Railroad (UGRR) which stretched northward from Eppard's Point

³⁹ Ransom, Jr., James T., 1993.

Township (immediately west of Avoca Township), through Pontiac, Esmen, and Sunbury Townships in Livingston County, and continued to Ottawa in LaSalle County. They are complete with the names of four leading men and their wives who were 'conductors' and 'station agents.' That trail afforded fugitive slaves a clandestine and perilous way to reach the Illinois River, the towpaths of the Illinois and Michigan Canal, and rail connections via the Illinois Central, Rock Island, Chicago, Burlington, and Quincy lines in places to Chicago. From there, they hoped to transit the Great Lakes by boat to freedom in Canada.

Surprisingly, when I overlaid the tracts of the original Goold farm in Esmen Township with the map of the UGRR in Livingston County, it is undeniable that the trail ran directly through the farm or adjacent to it. Certainly, there is no way that my ancestors could not have been aware of the clandestine crossing. They are not referred to by name in any of the printed materials that I have unearthed so far. However, it is coming into ever greater focus and historical context for me that James Mather Goold, his second wife -- Elizabeth Sarah -- and their eight children (including their eldest, my great grandfather, Marvin James) were very aware in high probability of the operation of the local UGRR network.

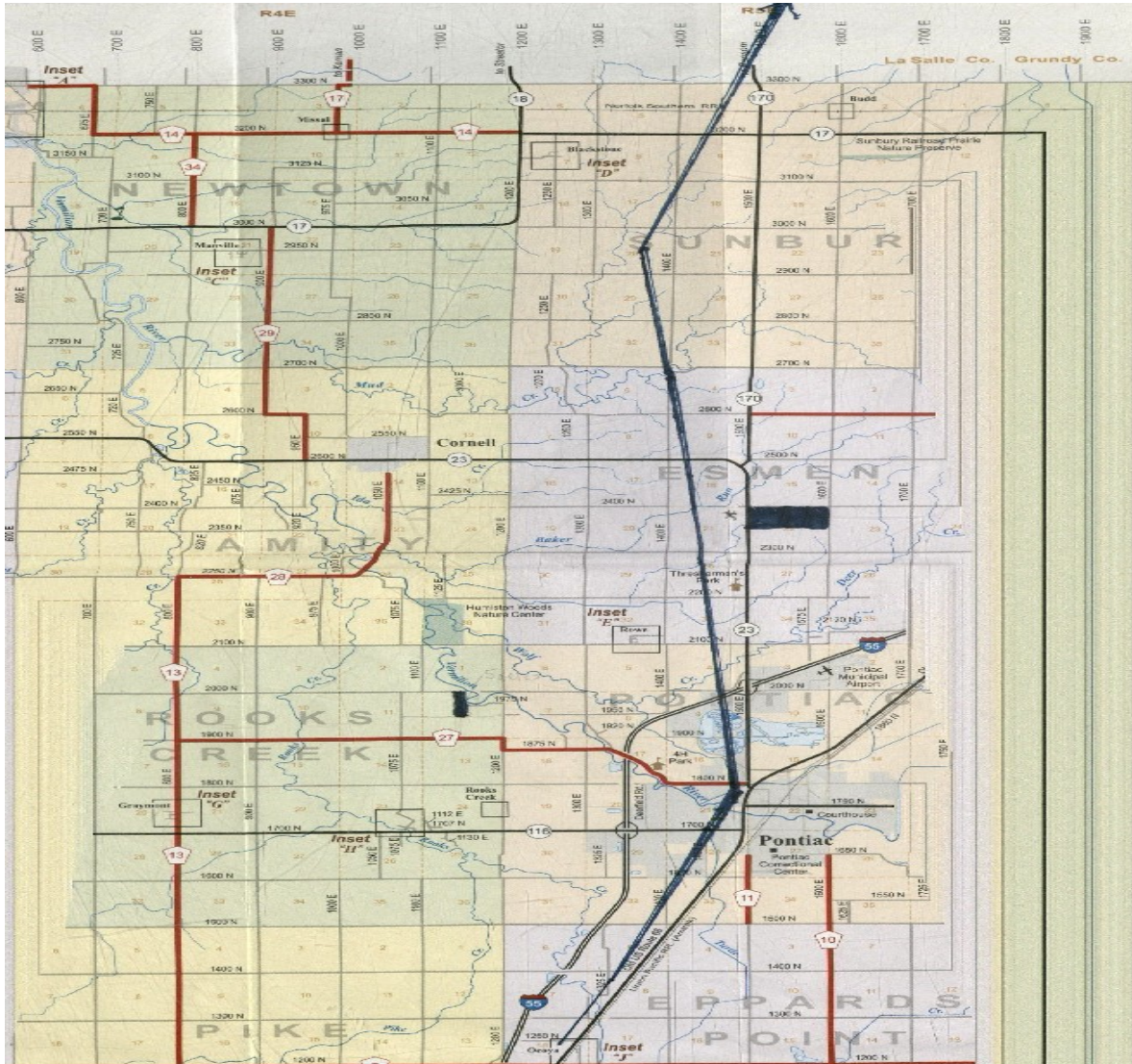




41

[From a drawing made by W.B. Fyffe, an old-time 'station agent' who lived in Pontiac and Ottawa Illinois, this chart of an UGRR line of escape runs through Livingston and LaSalle Counties. The portion of the trail represented is about forty miles in length. It is remarkable for the directness of its course and the absence of interlacing lines. At Ottawa, the northern most 'station' shown, the trail loses these two characteristics, as it makes a sharp turn on its way to the terminus – Chicago- where it merges with several other lines from the western part of Illinois.]

⁴¹ Siebert, Wilbur H., *The Underground Railroad from Slavery to Freedom – A Comprehensive History*, (New York and London: The Macmillan Company), 1898.



[Source: My hand-drawn map of 40-mile leg of the Underground Railroad through Livingston County, Illinois superimposed on excerpt of current highway map of Livingston County, Illinois published by the Livingston County Department, Pontiac, Illinois.]

This is even more likely, given other evidence of anti-slavery views that were held by other extended family members who were centered in and around Jackson County, Michigan before the James Mather Goold family and related nephews and cousins moved to north central Illinois in 1853. For example, David Goold, (our

great, great uncle and one of five brothers of our great, great grandfather) was a well-documented and ardent abolitionist who named two of his sons after men prominent in the growing anti-slavery movement nationwide – James G. Birney and Cassius Clay. Also, one of his sisters, Mariah, married Noah Greeley in 1858, a cousin of Horace Greeley, arguably the most famous newspaper editor in the U.S. between 1830 and 1872 and publisher of the New York Tribune. He was also an outspoken critic of slavery who constantly prodded President Lincoln to do more to abolish slavery and who went on to unsuccessfully challenge Ulysses Grant for the White House in 1872. Finally, this generation of my Goold family was born and raised in the ‘Burned Over District’ of far northwestern New York between Lake Ontario and Lake Erie. That area was fertile ground for the evangelism and revivalism of the Second Awakening in the U.S. and all its religious fervor. That same region was widely recognized as a hotbed of anti-slavery sentiments for decades before the coming of the Civil War.

Tragically, the Civil War brought profound personal sacrifice, suffering, and loss among my ancestors. James Mather and Elizabeth Sarah Goold lost two of their three sons, while they served on the battlefield in the Union Army and its aftermath and at least one nephew – James Birney Goold – a Union Army officer who died as a prisoner of war in the notorious Confederate Libbey Prison in Virginia.

Beyond my indirect family history connection, the UGRR network in Livingston County and surroundings was extensive. According to W.B. Fyffe, “From ’56 to ’62 [1856-1862], we lived part of the time in Newtown, afterwards in Sunbury [Livingston County]; and the old inhabitants of these burghs will recollect the warm political times we had, meeting frequently in various schoolhouses. The Ames’ schoolhouse was one of the most popular in the district. The Hon. Isaac Ames, his family and his aged father, were true and devoted friends to the oppressed slave, and their house the resort of all those who were true to the cause of liberty. The names of Bailey Gore, his brother Eben, and their respected father;

also Amos Thatcher and the family of the Gammons; also Moses Rumery, John J. Place, the Pagets, Otis Whaley, and many more were equally faithful in freedom’s cause.

There was quite a pro-slavery feeling also in that neighborhood, which required to be watched, especially about the time when a liberty pole was raised. In those days, Newtown and Sunbury generally went Republican.”⁴²

Chapter 3 – Risking Everything

⁴² Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. XI, pp. 2-3.



Evocative photo about the Underground Railroad from Dawoud Bey's: *Night Coming Tenderly, Black* at the Art Institute of Chicago, 2019.

“Hear your language further! But when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their *duty*, to throw off such government, and to provide new guards for their future security.

Now, Americans! I ask you candidly, were your sufferings under Great Britain, one hundredth part as cruel and tyrannical as you have rendered ours under you? Some of you, no doubt, believe that we will never throw off your murderous government and ‘provide new guards for our future security.’ If Satan has made you believe it, will he not deceive you? Do the whites say, I being a black man, ought to be humble, which I readily admit? I ask them, ought they not to be as humble as I or do they think that they can measure arms with Jehovah? Will not

the Lord yet humble them? Or will they not these very colored people whom they now treat worse than brutes, yet under God, humble them low down enough?”⁴³

Referencing the Declaration of Independence and challenging the hypocrisy of whites, these are the words of David Walker from his impassioned pamphlet published in September 1829, *Appeal to the Colored Citizens of the World*. Walker was a free black man from North Carolina who moved to Boston, where he operated a secondhand clothing store and served as an agent for *Freedom's Journal*, the first black newspaper in America.



David Walker (1786-1830): “Let no man of us budge one step, and let slaveholders come to beat us from our country. America is more our country, than it is the whites—we have enriched it with our blood and tears.”

In lifting up European American agents in this writing who were active participants in the Underground Railroad in central Illinois, it must first be recognized and underscored that it is African American freedom seekers themselves who are to be most admired and emulated. The scholar J. Brent Morris notes: “When John Mercer Langston arrived in Oberlin [Ohio] in 1844, he remarked that the ‘major part of the colored persons residing in Oberlin at this time were fugitive slaves.’ Because of this remarkable fact, the community had a much different perspective on the Underground Railroad from most other abolitionists, including those in central Illinois at that time. Importantly, Oberlinians recognized that the real work and risk of emancipation was done by the ‘fugitive’ herself. However proud Oberlinians might be at their role in helping someone to freedom, there was always the recognition that they had merely assisted in a monumental undertaking and played a tiny supporting role in the overall drama. As Milton Clarke, a ‘fugitive’ himself remarked, ‘I have assisted several [slaves] to get into

⁴³ Goodheart, Lawrence B. and Hawkins, Hugh, editors, *The Abolitionists: Means, Ends, and Motivations*, (Lexington, Massachusetts and Toronto: D.C. Heath and Company), 1995, pp. 40-41.

possession of their true owner,’ but he recognized at once that the bondsmen had already done most of the work themselves and that they already possessed ‘the true title-deed,’ self-ownership that only God could grant.”⁴⁴

With this reality in mind, let’s begin with the compelling life story of Berkley Lisbon, a Black man who escaped slavery in Missouri and found what he thought was a safe haven in central Illinois in 1848, living and working a farm owned by H.C. Dickerman near Ottawa in LaSalle County. As a reporter with the Chicago Tribune noted with tragic irony more than 175 years later, “Each time Berkley Lisbon escaped enslavement, the hardest part wasn’t reaching the free state of Illinois – but staying here.”⁴⁵

Writing for the Ottawa Free Trader in 1888, Dickerman’s son remembered that he [Lisbon] would “often tell him the story of his escape from a plantation in Saline County, Missouri, which borders the Missouri River.”⁴⁶

The story began as Lisbon’s first enslaver died [in Missouri], and the man’s son inherited the plantation...

“About this time [prior to 1848], I began to think I [Lisbon] had as much right to my time as my master, or any other man,” Lisbon said, according to Dickerson. So, Lisbon convinced his new enslaver that rather than lose out on his monetary value if Lisbon escaped, the young plantation could sell him in St. Louis, and he could escape from the purchaser instead.

A baker bought him [Lisbon], but quickly sold him to a slave trader planning a steamboat trip ‘way down south’ --- three words that made a Black person’s heart ache. In New Orleans, a sugar planter bought Lisbon, and he finally made his escape following the North Star over 800 miles through Louisiana, Arkansas, and Missouri – a journey that would have taken a month on foot, as he could only travel at night to avoid capture.

Half-starved and exhausted, Lisbon stopped at his former home on the plantation in Missouri, where two other men joined him, and together they crossed the Mississippi River and made their way to Bloomington, Illinois. The older man they travelled with stayed behind, his feet too swollen and his body too stiff from

⁴⁴ Morris, J. Brent, *Oberlin: Hotbed of Abolitionism – College, Community, and the Fight for Freedom and Equality in Antebellum America*, (Chapel Hill: University of North Carolina Press), 2014, p.197.

⁴⁵ Rockett, Darcel, “Illinois’ Underground Railroad: Stories of Escaping Enslavement,” Chicago Tribune, September 22, 2023 and updated March 12, 2024.

⁴⁶ Newspaper account in the Ottawa Free Trader, March 17, 1888.

their long, hard journey. The others followed railroad lines on foot to LaSalle and, finally, Ottawa.

After a few close calls during their escape, Lisbon was leery of the Ottawa abolitionist, John Hossack, who offered to feed and house them. Hossack ultimately found them work building fences and digging coal. Lisbon made extra money on the side as a talented banjo player, although his street performances led to several beatings.

Around 1859, he [Lisbon] joined a group of ‘fifty-niners’ flocking to the Pikes Peak Gold Rush in Colorado, but once they reached Missouri, they had Lisbon jailed and sold back to a slave trader. But Lisbon, who had once said he ‘would get freedom or die in getting there,’ escaped yet again, jumping off the steamboat taking him south and swimming to shore before making the hard trip back to the home --- and free life --- he held dear.⁴⁷

Once Berkley Lisbon made it back to Ottawa, many residents in the area rallied to his aid, raising funds that enabled him to travel to safety in Canada.⁴⁸

Also, it is important to understand that freedom seekers on the Underground Railroad in Illinois were in more or less peril depending upon where they were traveling within the state. “Back from the border of free states [e.g. in central and northern Illinois], runaways are scarce and no one was on the lookout. But in southern Illinois, so near the borders of Kentucky and Missouri, liberal rewards were offered, which encouraged men to keep sharp watch for those escaping slavery.”⁴⁹

This grim reality became quite clear in the case of Jim Gray who became one of the most well-known fugitive slaves rescued in central Illinois [in 1859] and who eventually made it to personal freedom. He became famous in the ‘Ottawa Rescue Case.’⁵⁰ Larry McClellan, a contemporary UGRR scholar, has uncovered more detailed information about the early phase of the torturous route Jim Gray took to eventually secure his freedom.⁵¹

Jim Gray was enslaved on a farm near New Madrid, Missouri. In early September 1859, he escaped with two friends who made their way across the

⁴⁷ Ibid.

⁴⁸ McClellan, p. 185.

⁴⁹ Newspaper account in the *Ottawa Free Trader*, March 17, 1888.

⁵⁰ Suppan, Heinz-Dietrich, *The Ottawa Rescue Case*, Outskirts Press, 2018, p. viii.

⁵¹ McClellan, pp. 185-188.

Mississippi River near Cairo, Illinois and boarded a northbound Illinois Central train. Soon thereafter, local slavecatchers known as ‘the Jonesboro Gang’, led by the former postmaster named John. B. Jones and J. W. Curtly, found the runaway slaves in Perry County in southern Illinois, pulled them off the train, and took them to the local sheriff in hopes of being paid. That sheriff refused to cooperate, so the slavecatchers took their captives to adjoining Union County and turned them over to the obliging local sheriff where they were jailed in Jonesboro.

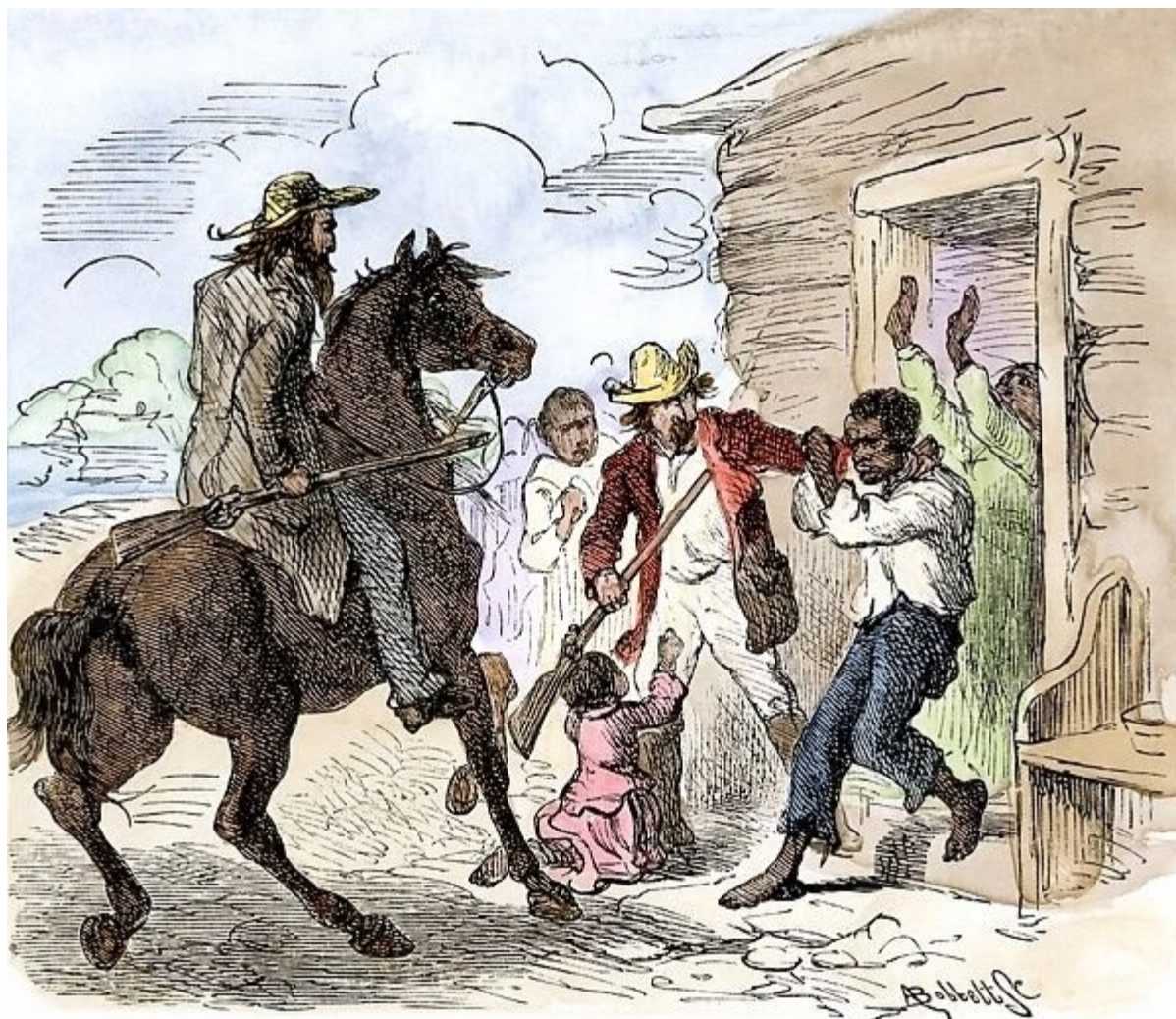
Unbeknownst to the slavecatchers, B.G. Root, who lived in Tamaroa in Perry County, was troubled by witnessing the initial kidnapping and capture of Jim Gray. Root quickly caught a train to Ottawa and secured a writ of habeas corpus of John D. Caton, Chief Justice of the Illinois, demanding to know why the prisoner had been kidnapped and held without charges.

Before the entourage of Richard Phillips, the Union County Sheriff, Jim Gray plus nine additional bodyguards arrived by train, they stopped in Springfield to secure a writ for the arrest of Jim Gray and legal cover pursuant to the Fugitive Slave Act. Once they arrived in Ottawa, they paraded Jim Gray on foot from the train station to the deep dismay of many local observers. “The appearance there of the phenomenon of a negro tied with a cable, and driven by half a dozen men with murderous weapons in their hands, inflamed the populace, and more especially the Irish laborers on the Canal basin [Illinois and Michigan Canal] in the highest degree. The latter were with difficulty restrained from mobbing the white men and setting the negro free on the spot.”⁵²

[SIDEBAR under heading: *The Wages of Oppression --The Notorious and Opportunistic ‘Jonesboro Gang’ of Slavecatchers in Southern Illinois.*

The ‘Jonesboro Gang’ consisted of twelve or more local White men who sought to profit under the Fugitive Slave Act by collecting bounties for tracking freedom seekers, kidnapping them, and returning them to their slave masters. Throughout the 1850s, they engaged in this ugly, sordid business under the aegis of federal law.

⁵² “The Ottawa Rescue Case,” *Chicago Tribune*, December 31, 1859.



53

Chicago Tribune - Feb 11, 1860

Whisky and Kidnapping.

Awful Death of John B. Jones and J. Curtly, the Union County Kidnappers.

Some days since we announced that John B. Jones, the Kidnapper-in Chief of Southern Illinois, had died very suddenly in the town of Anna. Our informant stated that Jones had become a victim of the whisky disease, and had fallen dead in the street - a fact which we did not feel warranted in publishing without further intelligence, since our informant had learned the news third party. We now find a letter in the Carlinville Free Democrat, dated Anna, Union county, Ill., Feb 3, 1860, which sets all at rest. It is as follows:

⁵³ <https://www.northwindprints.com/black-history/slave-catchers-capturing-fugitive-slave-5878865.html>

Yesterday we had a very striking example, illustrating the adage that the way of the transgressor is hard. There died here in this town a man by the name of John B. Jones, who had rendered himself notorious by the very active part he had taken in arresting runaway negroes, and more particularly as the leader in arresting the negro 'Jim,' who was demanded on writ of habeas corpus, from Judge Caton, of Ottawa, and was there rescued and run off to Canada. This man Jones had a partner by the name of Curtly, who fully participated in all of his exploits, sharing the spoils equally; this Curtly, from the effects of exposure and bad whisky, was taken sick, and in eight days died, making just before his death, some very startling revelations, confessing that he was a murderer, that he had a wife and two children living, and many other things, which so frightened Jones that he fell on the floor fearfully convulsed, and never was sensible after, but lingered a week, and on the very same day and hour one week later, died the most horrible of all death, lying on the floor, (for they could not keep him on the bed), suffering almost the torture of the damned. He died as only those do who die of that fearful disease, the delirium tremens. We went to his funeral. No one spoke a word of consolation to the bereaved family. He has left a wife - a nice woman - and several daughters. No prayers were offered, no hymn chanted, but twelve or fifteen men went to the house, opened the coffin for his friends to take their last look; then placed it in the hearse, and immediately deposited it in the earth, there to await the final resurrection. "One and a half years ago," remarked a gentleman, "I heard that man deliver an excellent prayer and a good exhortation in the Methodist Church in this town." He was then considered an exemplary man, and as one of the pillars of the Church.

"The awful end of these two men will put an effectual check to the negro arresting at this point, as it has made the most daring tremble to witness this last closing scene of their lives, and the denunciation, 'as ye sow so shall ye reap,' is still ringing in their ears. ⁵⁴]

The most revealing biographical sketch and authoritative information about Jim Gray, as a Black man in antebellum America, albeit quite limited is available from the Library of Congress. The palpable dehumanization of slaves like him at that time is embedded in the *Report of the Trial of John Hossack* indicted for rescuing a fugitive slave from the U.S. Deputy Marshal at Ottawa [Illinois], October 20th, 1859.⁵⁵ Following is an excerpt in which Henry S. Fitch, Esq., U.S. District Attorney for the Northern District of Illinois, questioned Richard Phillips, a slaveowner from New Madrid County, Missouri, seeking to repossess Jim Gray:

Q: Are you at present [February 29, 1860] the owner of any slaves?

A: I own a good many, sir.

Q: Have you employed slave labor during all that time [while farming since 1820]?

A: I have had slaves, sir, all that time.

Q: Go on [regarding the slave at issue in this case.]

⁵⁴ <https://dnrhistoric.illinois.gov/research/digital-dnr/digital-dnr-archive.john-jones.html>

⁵⁵ *Report of the Trial of John Hossack*, <http://www.loc.gov/resource/list.070>.

A: The boy, Jim, I suppose is the one. That boy belonged to me. I bought him and paid for him or I had him paid for by my son, some three or four years previous to his leaving [1855 or 1856]. He bought him with another negro.

[Contextual Note: The Phillips family was prominent in southeastern Missouri during the nineteenth century. Shapley Phillips born in 1802, was a native of Louisville, Kentucky, and came to Missouri as a young man. Devoting himself to agriculture, he became one of the wealthiest men in the area, at one time owning nearly 10,000 acres of land and three hundred slaves. Shapley's son, Amos R. Phillips, was also a prominent resident of New Madrid County. Amos represented the county in the Missouri state legislature at the time of his death in 1873. Murray Phillips, the youngest son of Shapley, was born in New Madrid County in 1847. He attended Christian Brothers College in Saint Louis, Missouri, and then matriculated at Washington College in Lexington, Virginia. He assumed control of his father's estate in 1869, and later took charge of those of his brother and uncle. Combined the estates included approximately 15,000 acres of excellent farmland.]

⁵⁶

Q: Where was he?

A: The 4th of September [1859], he was on a plantation some fifteen miles from where I live, with several other negroes. I came up there on the Sabbath. There was another man went up with me. When I got there one of my boys came to me and said –

Objected to as hearsay.

Witness. – Well, the boy had absconded. He was gone. I ascertained that fact myself.

The Court. – Don't state what other people told you.

Witness. – Then I can't state how I got the word where he was. But I went there and found him at Jonesboro' [Scott County/Illinois] in the jail...

Q: Did you raise this negro or buy him.

A: I bought him.

Q: Of whom?

A: From a sister of mine, Mrs. Gray.

⁵⁶ The Phillips Family Papers, (1865-1935), The State Historical Society of Missouri.

Q: How much did you give for him?

A: \$1,000.

Q: How many years previous to his escape was this?

A: I don't recollect the exact time – some four or five years.

Q: Did he live with you on your plantation all this time?

A: Yes, sir, he never lived anywhere owned him.

Q: Had you the entire control of that negro.

A: I had, sir.

Q: What means have you of identifying the negro?

A: I don't know that I have any particular mark.

Q: Were you familiar with his figure and face.

A: Of course I would be, as well as my own son.

Q: Describe the darkey.

A: He rather might be called somewhat of a copper color, a small man, rather stout built, red eyes, or inclined to be red, some twenty-eight or thirty years old, I suppose. I knew him from a child. I don't know his exact age. He was somewhat of a mulatto, copper color, black curly hair.

Q: Woolly?

A: Well, I don't know that I ever noticed particularly.

Q: What kind of blood was he?

A: I owned his father, and he was a half-breed, I believe. His mother was a black woman. I knew them both very well. His father is dead. He died in my possession.

Q: Was his mother a slave?

A: Yes. His father was a slave also.

Q: Did his father die previous to his birth?

A: Long after he was born, sir.

Q: Who was the owner of his mother?

A: Well, I forget the man's name now. Mr. Harris owned her when she died. She died in Kentucky. She was taken from Missouri to Kentucky.

Q: What kind of a nose had Jim?

A: Somewhat of a negro's nose, not so much as some negroes. A pretty good looking boy.

Q: Were you familiar with his voice and features?

Q: Yes, I was sir, as much as I was with those of my own children.

Q: Are you positive that the man in the Jonesboro jail was your man, Jim?

A: Yes, sir; I am positive.

Q: State who this negro was that you saw in the Jonesboro jail?

A: He belonged to me, sir. We called him Jim Gray; I got him from Mrs. Gray; and our rule is, when we take a negro from any person, we follow up the name; we keep the name for him. I had several negroes on my place, and he was called 'Jim Gray' – usually called Jim Gray.

Many years later, a bit more was learned about the life of Jim Gray after his daring rescue. "While Hossack, Wm. Strawn and the writer [W.B. Fyfe] sat together in Odell last month [October 1891] talking of old liberty days, never to be again seen, the conversation turned on the Jim Gray trial and the Black man's escape (already reported in the *Sentinel*.) We wanted to know how Jim got along after he had been driven by Campbell across the Fox River and had arrived at the depot kept by Mr. Strawn... We had supposed that Jim had escaped to Canada, but Mr. S. said that Jim went and worked in the pineries north of Illinois. After remaining there for many years, Jim (I was told by Mr. Harry Hossack, John Hossack's son) was recently taken quite sick. He wished to go back and die among his old friends at Ottawa, Ill., and while on the way hither he was so sick that he could travel no farther than DeKalb County, where he died, and was buried in a cemetery there."⁵⁷

⁵⁷ Fyfe, W.B., "A History of Anti-Slavery Days," The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, concluding supplement, November 15, 1891, p.2.



Dawoud Bey: *Untitled #13 (Trees and Reflections)*, from “Night Coming Tenderly, Black,” 2017, gelatin silver print, 44 by 55 inches.

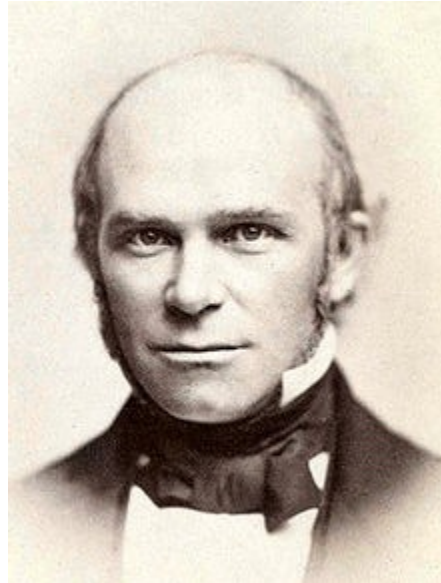


Dawoud Bey at work. He is an American photographer and educator known for his large-scale art photography and street photography portraits including American adolescents in relation to their community, and other often marginalized subjects. In 2017, Bey was named a fellow and the recipient of a "Genius Grant" from the John D. and Catherine T. MacArthur Foundation.^[2] He is a professor and Distinguished Artist at Columbia College, Chicago.



Additional photo by Dawoud Bey from his exhibit, *Night Coming Tenderly, Black* at the Art Institute of Chicago, 2019.

“I do not pretend to understand the moral universe; the arc is a long one, my eye reaches but little ways; I cannot calculate the curve and complete the figure by the experience of sight; I can divine it by conscience. And from what I see I am sure it bends toward justice.”




The Reverend Theodore Parker (1810-1860), American Transcendentalist, abolitionist, and reforming minister of the Unitarian church.⁵⁸

Despite growing up a poor boy, he was ardent and a phenomenon of learning; his knowledge of twenty languages gave him broad avenues to world thought and experience... his life was his creed. The Bible was a precious book, and Parker never doubted the reality of God. But he saw in man an infinite potential for growth which he characterized as 'Absolute Religion,' and he had a reverence for people which he found in many religions, and often not among professing Christians.⁵⁹

⁵⁸ https://en.wikipedia.org/wiki/Theodore_Parker

⁵⁹ Filler, Louis, *The Crusade Against Slavery, 1830 – 1860*, (New York: Harper & Row Publishers), 1960, pp.126-127.

\$150 REWARD



RANAWAY from the subscriber, on the night of the 2d instant, a negro man, who calls himself *Henry May*, about 22 years old, 5 feet 6 or 8 inches high, ordinary color, rather chunky built, bushy head, and has it divided mostly on one side, and keeps it very nicely combed; has been raised in the house, and is a first rate dining-room servant, and was in a tavern in Louisville for 18 months. I expect he is now in Louisville trying to make his escape to a free state, (in all probability to Cincinnati, Ohio.) Perhaps he may try to get employment on a steamboat. He is a good cook, and is handy in any capacity as a house servant. Had on when he left, a dark cassinett coatee, and dark striped cassinett pantaloons, new--he had other clothing. I will give \$50 reward if taken in Louisville; 100 dollars if taken one hundred miles from Louisville in this State, and 150 dollars if taken out of this State, and delivered to me, or secured in any jail so that I can get him again.

WILLIAM BURKE.
Bardstown, Ky., September 3d, 1838.

60

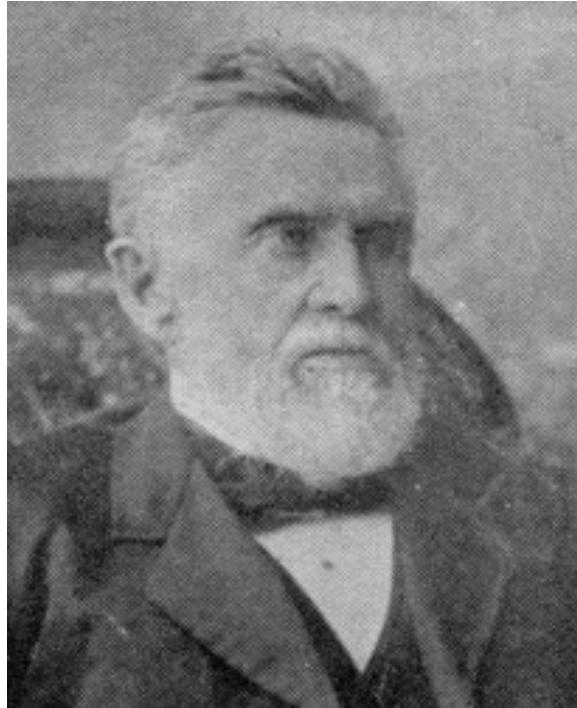


61

“Every flag should be stitched with a fuse.” (excerpt of poem entitled “For Which It Stands” by Gregory Pardlo, winner of the 2015 Pulitzer Prize for Poetry.)

⁶⁰ *The Kentucky Standard* newspaper, Bardstown, Kentucky, September 3, 1838.

⁶¹ https://www.inquirer.com/philly/entertainment/celebrities/20150428_Philly-born_Gregory_Pardlo_talks_about_his_Pulitzer_for_poetry.html



John Hossack

“... A man in middle life [1859-1860], stoutly built, a Scotchman by birth, a determined friend of liberty –a man of life, vigor, push, and who we knew could be depended upon when a fugitive required help.”⁶²

-- excerpt from “Livingston and LaSalle Counties, Illinois: A History of Anti-Slavery Days and Afterward,” by W.B. Fyffe as it appeared in *The Pontiac Sentinel* newspaper in 1890-1891.

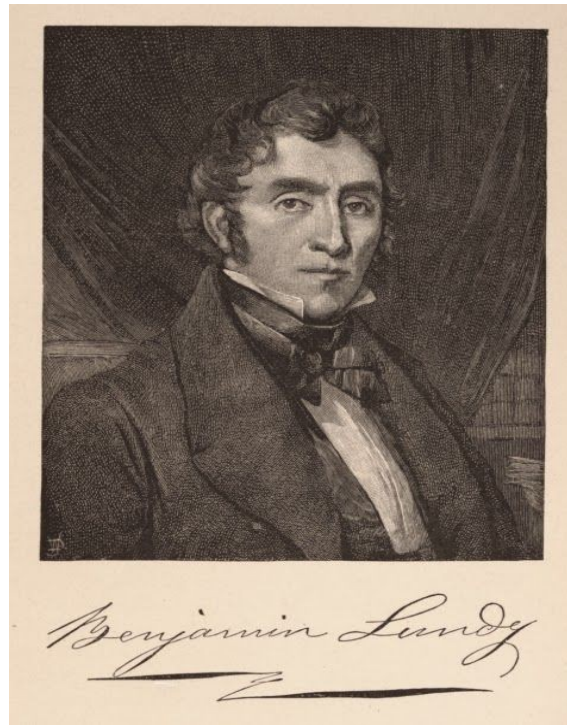
⁶² Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIII, p. 5.



Martha Lens Hossack

“We now enter upon the last chapters of the anti-slavery days in LaSalle and Livingston counties; and from the written and verbal accounts of the ‘Jim Gray’ fugitive slave case furnished by John Hossack, James Stout and Chester Hurd, all of whom were actors in one of the most thrilling narratives of the rescue of a slave from the hands of tyrants that ever took place north of Mason & Dixon’s line; also, of the trial and imprisonment of the brave captors. This case seems to have been the last death struggle of unmerciful slave catchers, and God be thanked that an end has been put forever to our ever seeing or hearing of another infamous transaction taking place under the American flag.”⁶³

⁶³ Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XII.



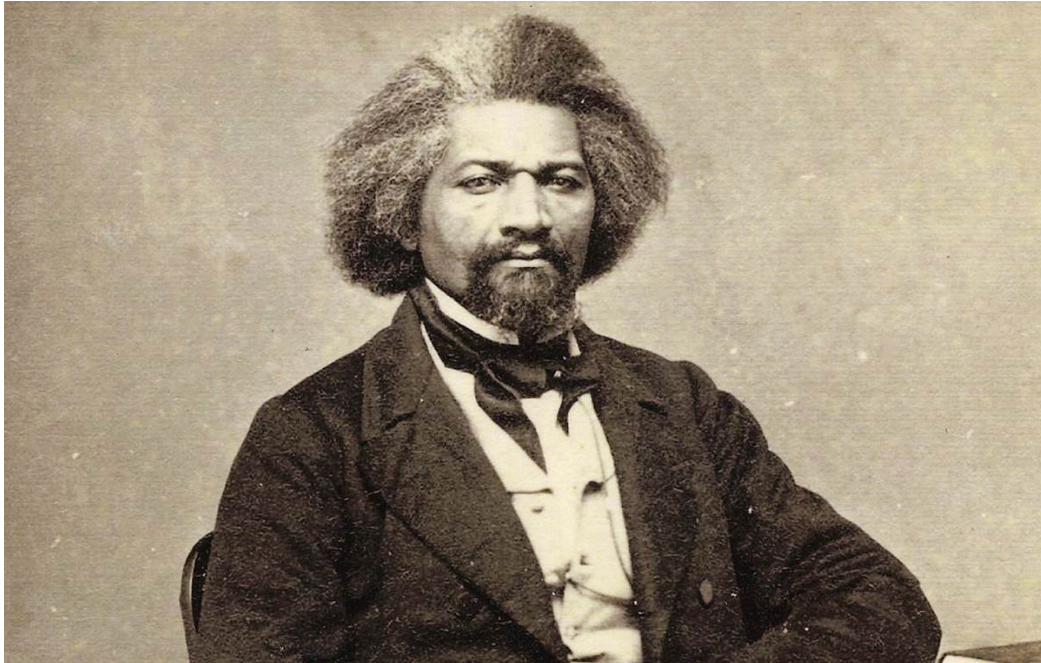
“Permit me to say first, that those who aided the escape of fugitives from injustice were not disloyal, nor rebellious. They were in the main God-fearing men and women, who recognized the Divine obligation to be subject to the powers that be as ordained of God. They simply preferred to ‘obey God rather than secret society. There was no pledge of secrecy, no secret meetings and no organization. They were moved by a common impulse of humanity and bound by no law, but the law of love.” ... from personal letter circa 1890 by the Rev./Dr. Horace H. Hinman writing from Oberlin, Ohio to W. B. Fyfe in Pontiac, Illinois, two local abolitionists and stalwart leaders of the Underground Railroad in Livingston County, Illinois regarding the character and selfless actions of their cohorts. ⁶⁴

⁶⁴ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IV., pp. 2-3.



Singing songs like ‘Liberty Ball’ and ‘Get Off the Track’ in four-part harmony, the Hutchinson Family Singers from New England. They became the most popular entertainers of the 1840s. Their repertoire included controversial material promoting abolitionism, workers’ rights, women’s rights, and temperance, all stances by the religious revival movement known as the Second Great Awakening centered in western New York.⁶⁵

⁶⁵ http://www.masshist.org/database/viewer.php?old=1&item_id=1247&ft=Collection%20Guides&from=/collection-guides/view/fap014



“There is a prophet within us, forever whispering that behind the seen lies the immeasurable unseen.”

“I have never approved of the very public manner in which some of our western friends have conducted what they call the underground railroad, but which, I think, by their open declarations has been made most emphatically the upper-ground railroad.”

“We are sometimes asked in the name of patriotism to forget the merits of this fearful struggle (the Civil War), and to remember with equal admiration those who struck at the nation’s life, and those who struck to save it – those who fought for slavery, and those who fought for liberty and justice. I am no minister of malice. I would not repel the repentant, but ...my tongue cleaves to the roof of my mouth, if I forget the difference between the parties to that...bloody conflict...I may say if this war is to be forgotten, I ask in the name of all things sacred what shall men remember?”

*- Frederick Douglass (1818-1895), escaped slavery via UGRR at age 20, abolitionist, social reformer, orator, writer, diplomat, and statesman. As the historian Fergus M. Bordewich noted, “He lived long enough to see many of the gains that African Americans had made as a result of the Civil War undone [with the end of Reconstruction] by the politics of Jim Crow.”*⁶⁶

⁶⁶ Bordewich, Fergus M., *Bound for Canaan: The Underground Railroad and the War for the Soul of America*, (New York: HarperCollins Publishers, Inc.), 2005, p.435.



“I had reasoned this out in my mind, there was one of two things I had a right to, liberty or death; if I could not have one, I would have the other...”

“I was the conductor of the Underground Railroad for eight years, and I can say what most conductors can't say; I never ran my train off the track and I never lost a passenger.”

- Harriet Tubman (1822-1913), born into slavery, escaped via UGRR, and led at least thirteen missions into the South to rescue at least seventy enslaved people, including family and friends. Abolitionist, armed scout and spy for the Union Army during the Civil War, political activist, and advocate for women's suffrage and rights. “On March 10, 1913, she died from pneumonia in the institution she had founded for aged and indigent African Americans at her home, in Auburn, New York. She had devoted much of the later years of her life to painstakingly raising funds for its establishment...consistent to the end with her lifetime devotion to the welfare of her people. In her ninety-one years, she had endured more privation and danger than almost any of her friends in the underground, yet she outlived them all.”⁶⁷

⁶⁷ Ibid., p. 433.



**Prudence Crandall Museum Collections, Department of Economic and Community
Development, State of Connecticut**

“I said in my heart, here are my convictions. What shall I do? Shall I be inactive and permit prejudice, the mother of abominations, to remain undisturbed? Or shall I venture to enlist in the ranks of those who with the Sword of Truth dare hold combat with prevailing iniquity? I contemplated for a while the manner in which I might best serve the people of color. As wealth was not mine, I saw no other means of benefiting them, than by imparting to those of my own sex that were

anxious to learn, all the instruction I might be able to give, however small the amount."

-Prudence Crandall

Prudence Crandall (1803-1890), abolitionist, educator, teacher, human rights advocate. Born a Quaker mother and imbued with deep-seated ideas of the equality of all before God, and the strong earnest conviction that the business of all was to do good, to make the world better, on account of her own efforts, was her only aim. She lived in Troy Grove Township, LaSalle County, Illinois from 1842 to 1865.

She was born in Connecticut, a daughter of Pardon Crandall and Esther Carpenter. From her parents, she inherited love of liberty and hatred of all forms of oppression. Human slavery was to her the embodiment of iniquity. She early fitted herself for the profession of a teacher, and in 1832 opened a select school for young ladies at Canterbury, Connecticut in the home of her parents. Her known ability at once filled her schoolroom. Among the residents of the town was a colored man by the name of Harris, whose daughter Sarah was ambitious to receive an education. Miss Crandall admitted her into her school. The excitement that followed, except to the people of this day old enough to understand by personal knowledge the sentiment even of New England fifty years ago on rights of the colored race, can hardly be credited. Her pupils were withdrawn, herself denounced as a negro-worshiper, insulted in the streets, and partially ostracized socially. Then came into play that sturdy character inherited by her, and the bitter war that followed, the town and finally the whole power of the State on one side, and a poor, with few exceptions, girl on the other. All that had been asked of her was to dismiss Sarah Harris. Her answer was an advertisement that on Monday, April 1, 1833, she would open a school for the reception of young ladies and misses of color, to be taught in all branches, including piano lessons, drawing and painting and French; terms, including board and washing, \$25 per quarter, giving as references Arthur Tappan, Wm. Lloyd Garrison, Rev. S. Y. May, and other of the pioneers in the war against slavery. That school was opened. Social ostracism, complete, followed. Town meetings. Denunciatory to a degree not known in later days, were held. Ministers of the Gospel of peace and good will to all denounced her from the pulpit, and even took part in meetings for that purpose in public halls. Merchants of Canterbury closed unanimously their stores against her trade. Old

friends of childhood closed their doors against Miss Crandall and passed without recognition on the street; still that heroic, noble woman “held the fort.” An old obsolete ‘vagrant law’ was sought to be enforced against her pupils, of whom she had many from Boston, Providence, New York, Baltimore, Washington, and even from Southern cities. Finally, her schoolhouse, which she owned, was set upon fire, but, owing to rottenness of the sills, refused to burn. The windows were broken, the door and walks smeared with filth, her well befouled with dung. Still the dauntless heroine held on. The war, unequal as it was, failed to subjugate her. Upon the opening of the State Legislature, her enemies were enabled to procure the passage of an act prohibiting the teaching of colored pupils, excepting as provided before in school laws, by fine and imprisonment. Now the brave lady was overmatched. She was arrested and thrown into a cell in the county jail just vacated by a murderer. A long bitter legal fight followed, in which that noble philanthropist, Arthur Tappan, stepped forward and devoted \$10,000 to her defense, but the end was the closing of her school. She was tried twice and convicted, twice imprisoned, but finally on a technicality in 1834, her persecutors were defeated. The last comment of Wm. Lloyd Harrison was heeded “Heathenism Outdone.”

During this controversy, Miss Crandall married Rev. Calvin Philleo, a Baptist minister of anti-slavery views. She became a resident of Troy Township in 1842, on land her father had bought in 1838. She had hardly settled here before her house was filled with school children and her work of doing good to others went on. In 1865, she sold her property in Troy Grove and moved to Rock Island County. There continuously she was in her good work, teaching by practice and precept the youth how to live. In 1877, she moved to Elk Falls, Elk Co., Kansas, where she owns a fine home near the village of Elk Falls. She retains entire her mental vigor, and July 4, 1883, addressed an audience of over 2,000 people, reviewing the progress of liberty in her own day – in her eightieth year making an address that no one who had the good fortune to listen will ever forget.⁶⁸

⁶⁸ *History of LaSalle County, Illinois*, Chicago: Inter-State Publishing Company), 1886.



"I have no idea of submitting tamely to injustice inflicted either on me or on the slave. I will oppose it with all the moral powers with which I am endowed. I am no advocate of passivity."

-Lucretia Mott (1793-1880), Quaker leader, abolitionist, women's rights activist, and social reformer.



MOTT, Lucretia Coffin, 1793-1880, Society of Friends, Quaker, radical abolitionist, reformer, women's suffragist. In 1833, was co-founder and first president of the Philadelphia Female American Anti-Slavery Society. Member of the Association of Friends for Advocating the Cause of the Slave. Member of the Hicksite Anti-Slavery Association, Philadelphia, Pennsylvania. She was wife to abolitionist James Mott.

They helped to organize the American Anti-Slavery Society in 1833. Both were attacked for their advocacy of abolition. The Mott's attended the World's Anti-Slavery Convention in London in 1840.

The convention refused to recognize Lucretia Mott and the other official women delegates of the American Anti-Slavery Society. This action led directly to Stanton leading and organizing the first women's rights convention in Seneca Falls, New York, in 1848. The Mott family's home was a station on the Underground Railroad, where they aided fugitive slaves. With the conclusion of the Civil War and emancipation, Mott's advocated for black suffrage, working with the Friends Association of Philadelphia for the Aid and Elevation of the Freedmen. Wrote memoir, *Life*, 1884.



- *William Lloyd Garrison (1805-1879), Renowned abolitionist, journalist, publisher of **The Liberator** newspaper, suffragist, and social reformer.*

“Enslave the liberty of but one human being and the liberties of the world are put in peril.”

“I am in earnest - I will not equivocate - I will not excuse - I will not retreat a single inch - and I will be heard!”

Inspired by Garrison, the young romantic poet, James Russell Lowell observed that Garrison was “like Daniel Boone, so used to standing alone that ... he moves away as the world creeps up to him & goes farther into the wilderness.”⁶⁹

A few Christian women in the South boldly broke with religious orthodoxy. The explicit goal of southern evangelicalism was to keep the religious role of white women within narrow and carefully policed bounds. Evangelical Southerners clearly designated men as society’s (and women’s) rightful rulers and ultimate authorities. They were, in the 1830s words of southern writer Virginia Carey, ‘the

⁶⁹ Mayer, Henry, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin’s Press, 1998), pp. 327-328.

anointed lords of creation'; St. Paul's injunction that wives 'submit yourselves to your husbands as to the Lord' provided the text for many a Sunday sermon. As noted, northern evangelicalism also subscribed to a doctrine of 'separate spheres.' In the South, however, far more than in the urbanizing and industrializing North, that doctrine and its prescribed limits were successfully enforced. No movement for women's rights – much less for slavery's abolition – ever took root in the antebellum South. Those unable to abide such restrictions – like Angelina and Sarah Grimke, daughters and sisters of wealthy South Carolina planters, who rejected both slavery and the subordination of women – commonly left the South in despair.”⁷⁰



“I know nothing of man's rights, or woman's rights; human rights are all that I recognize.”⁷¹

- Sarah Grimke (17-1873), Abolitionist, writer, and activist in the women's suffrage movement.
Born and raised in a prominent, wealthy planter family in South Carolina, but moved to Philadelphia in the 1820 where she became an outspoken Quaker.

⁷⁰ Levine, Bruce, *Half Slave and Half Free: The Roots of the Civil War*, (New York: Hill and Wang), 2005, p.114.

⁷¹ Greenidge, Kerry K., *The Grimkes: The Legacy of Slavery in an American Family*, (New York and London: Liveright Publishing Corporation/W.W. Norton & Company Ltd.), 2023, p. 12.



“The denial of our duty to act, in this case, is a denial of our right to act; and if we have no right to act, then may we well be termed the white slaves of the North, for like our brethren in bonds, we must seal our lips in silence and despair.”⁷²

- Angelina Grimke (1805-1879), Abolitionist, suffragist, writer, and political activist. Younger sister of Sarah who wrote “An Appeal to the Christian Women of the South”, which was published by the American Anti-Slavery Society in 1836.



⁷² Ibid.



73



- Harriet Beecher Stowe (1811-1896), Raised in the prominent Beecher family of 19th century religious fame. Best known for her novel, **Uncle Tom's Cabin** (1852), which depicts the profound pain and suffering of enslaved African Americans. Her very consequential book stirred the collective conscience of millions as a novel and play and became very influential in the U.S. and Great Britain, galvanizing anti-slavery forces in the North, while provoking widespread anger in the South.⁷⁴

⁷³ poetryfoundation.org/poets/harriet-beecher-stowe.

⁷⁴ commons.wikimedia.org/wiki/File:Portrait_of_Harriet_Beecher_Stowe,_1852._%2810407526525%29.jpg.

*“A sister of Dr. Gooding’s first called to the story of ‘Uncle Tom’s Cabin,’ then being published in weekly numbers of the National Era, edited by Dr. Baily. This must have been in ’51 or ’52. Who would have thought that this unpretending story of Mrs. Harriet Beecher Stowe was to create such a stir throughout the world; That ‘Uncle Tom’s Cabin’ was to be played on every state, to be translated into many languages, and millions of copies to be sold throughout the habitable globe.” ... W.B. Fyffe, abolitionist and UGRR leader in Livingston and LaSalle Counties, Illinois.*⁷⁵

We seldom think about or discuss, let alone imagine, what the daily lives of the devout, hard-working people of Livingston, LaSalle, and Putnam Counties were like before the Civil War, if ever. But perhaps we should.

Chapter 4 – Biographical Dictionary, Profiles, and Sketches: Who Were the Comets of Conscience? --

⁷⁵ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IV, p. 3.

Local abolitionists and Underground Railroad (UGRR) ‘conductors’ and ‘station agents’ in Livingston, LaSalle, and Putnam Counties in Central Illinois within the historical context of the mid-19th Century Antebellum Period.

Following in alphabetical order are in-depth biographical profiles of many of these *comets of conscience* and local champions of fundamental human rights, who answered the timeless summons of our nation’s Declaration of Independence that “all men are created equal and endowed with certain inalienable rights, including life, liberty, and the pursuit of happiness.”

- Rev. George W. Bassett (1812-1880) (Ottawa/LaSalle County); He was a pastor of the old First Church in Ottawa, Illinois (est. August 23, 1839) from 1845 until June 1848. In August 1848, Rev. Bassett left the Congregational Church with seventeen followers to form the first Presbyterian Church in South Ottawa; subsequently that church was renamed the Free Church of Ottawa in 1851.⁷⁶

According to W.B. Fyfe, “The church, in general [in LaSalle County], was lukewarm on the subject of the freedom of the bondman [slave], and I do not recollect ever to have seen in those early days a minister of any popular orthodox church present to give aid or counsel at any gathering of old Abolitionists. They seemed to be for peace at the sacrifice of principle, and he who advocated from the pulpit the opening of the prison doors to them who were bound, was deemed to be preaching politics. It was left to such speakers as Owen Lovejoy, Ichabod Coddington, Rev. George W. Bassett, Alexander McArthur, Father Cook, and an occasional soul-stirring preacher from that hot-bed of liberty, Oberlin, Ohio, to thunder from the pulpit the right of freedom for the slave.”⁷⁷

“Rev. Bassett and many others aided the cause (in 1854) as best they could in forwarding men and weapons to save bleeding Kansas.” He is buried in Hillside Cemetery, State Center, Marshall County, Iowa.⁷⁸

⁷⁶ www.archive.org/stream/commemoratingoneOOsapp/; Full text of ‘Commemorating the one hundredth anniversary of the First Congregational Church of Ottawa, Illinois.’

⁷⁷ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Chapter II, pp. 1-2.

⁷⁸ Ibid., Chapter VI, p. 5.

[Insert following sidebar on Oberlin College and community.

Oberlin – A Hotbed of Abolitionism

The small town of Oberlin, Ohio (population 8,555, including 3,000 students enrolled in a highly regarded liberal arts college and a renowned music conservatory) came to play a pivotal role in the abolitionist movement in the western part of antebellum America.⁷⁹ It is located approximately 30 miles southwest of Cleveland in Lorain County and has been dubbed ‘the town that started the Civil War’.⁸⁰

It earned that moniker for several reasons.

First, in keeping with the spread of the Second Great Awakening in American religious history in the early 19th century, the reform-minded Oberlin colony was established in 1833 by two Presbyterian ministers, who sought to create a religious community in greater adherence to the Ten Commandments and to train Christian missionaries to proselytize in revival settings across what became the Midwest. It was named Oberlin in tribute to Johann Friedrich Oberlin (1740-1826), an Alsatian minister whose teaching among the poor had greatly impressed the founders. *It became the first college or university in the U.S. to admit men and women of all races.* Tuition was free, but students were expected to contribute by working to help build and sustain the community. To this day, the motto of Oberlin College remains “Learning and Labor”.

Second, although it was not founded as an abolitionist community, that quickly changed. In 1834, the Ohio General Assembly granted a charter for a new Oberlin Collegiate Institute. Soon thereafter, a renegade group of anti-slavery students known as the ‘Lane Rebels’ resigned in mass from the Lane Theological Seminary in Cincinnati in 1835 and followed abolitionist and utopian leader, Theodore Dwight Weld.

⁷⁹ Morris, J. Brent, *Oberlin: Hotbed of Abolitionism – College, Community, and the Fight for Freedom and Equality in Antebellum America*, (Chapel Hill: The University of North Carolina Press), 2014.

⁸⁰ Brandt, Nat. *The Town That Started the Civil War*. Syracuse University Press, 1990.



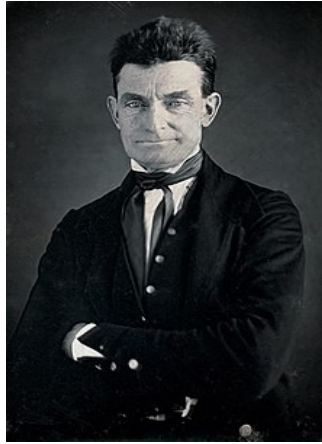
Theodore Weld, was one of the architects of the American abolitionist movement during its formative years from 1830 to 1844, playing a role as writer, editor, speaker, and organizer. He was also the husband of Angelina Grimke.⁸¹

Together, they settled in Oberlin in 1835, where they enjoyed the financial backing of Arthur and Lewis Tappan, New York-based philanthropists and abolitionists who were looking “to find a site for a great national manual labor institution...where training for the western ministry could be provided for poor but earnest young men who had dedicated their lives to the home missionary cause in the ‘vast valley of the Mississippi’.”⁸² Also worth noting, Weld and the ‘Lane rebels’ conditioned their relocation to Oberlin on one of the upstart, antislavery trustees of the Lane Theological Seminary (Asa Mahan) becoming the first president of Oberlin College and that Black and white students be treated equally.

Third, Oberlin had become a very active station on the Underground Railroad by the mid-19th century. Thousands of Black freedom seekers found safekeeping in Oberlin, before transiting across Lake Erie to Canada. Others stayed in Oberlin permanently and became leaders in the antislavery movement. For example, three Black abolitionists who had been enslaved—Lewis Sheridan Leary, Shields Green, and John Anthony Copeland, Jr. — joined in John Brown’s raid on the U.S. Army Arsenal at Harper’s Ferry, Virginia in 1859.

⁸¹ https://en.wikipedia.org/wiki/Theodore_Dwight_Weld.

⁸² Fletcher, Robert Samuel, *A History of Oberlin College from Its Foundation Through the Civil War*, (published by Oberlin College), 1943.



John Brown, abolitionist ⁸³



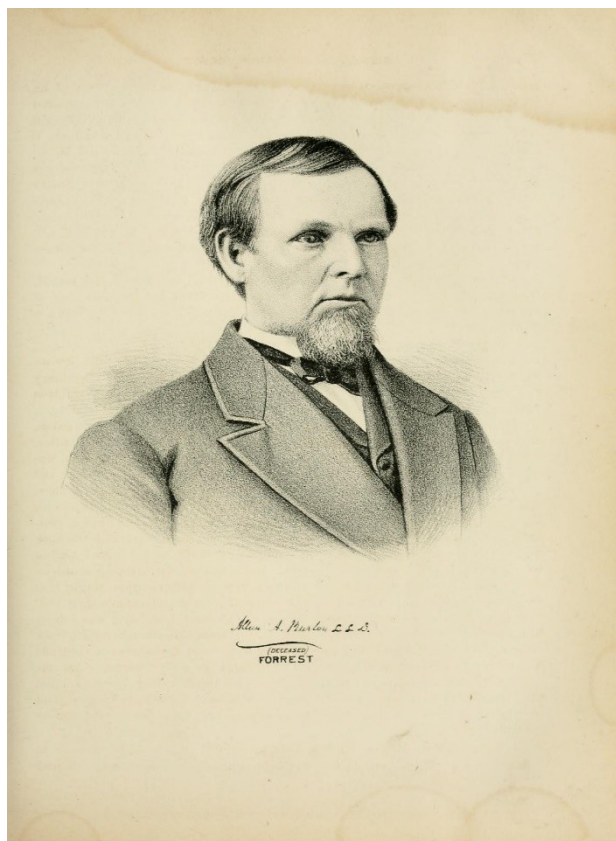
Leary was killed during the raid and the other two were hanged. They are memorialized with a cenotaph placed in Oberlin in 1860, which reads: These colored citizens of Oberlin, the heroic associates of the immortal John Brown, gave their lives for the slave.” ⁸⁴]

⁸³ [https://en.wikipedia.org/wiki/John_Brown_\(abolitionist\)](https://en.wikipedia.org/wiki/John_Brown_(abolitionist))

⁸⁴ https://www2.oberlin.edu/external/EOG/Copeland/john_brown_monument.htm

- Judge Allan A. Burton (1820 -1878, portrait in book) (Forrest Twp./Livingston County). He was a lawyer and a farmer. He was born in Garrard County, Kentucky on February 14, 1820. His father, Robert A. Burton, was also born in Garrard County on August 25, 1798. His mother's maiden name was Sallie Williams, a native of North Carolina, and a very noted family. His father was a prominent man of his time. He remained at home until 14 years of age, when he entered the County Academy, located at Lancaster, Garrard County. There he remained three years. His preceptor at Lancaster was John A. Rousseau, elder brother of General Rousseau who figured prominently in the Civil War. At age 17, he entered high school in Richmond, Kentucky. The principal was the late Judge B.B. Meeker from Minnesota, who also served as a federal judge during the administration of President Zachary Taylor. At age 19, he enrolled at Transylvania University in Lexington, Kentucky during the tenure of Rev. H.B. Bascom, one of the finest pulpit orators of his day. In his studies, he prepared for the practice of law under the supervision of General Leslie Collins. In 1841, he left the university and taught school for one year. In June 1842, he began his law practice. In 1843, he was appointed a state judge in Kentucky by Governor Letcher -- an office he held for several years. He was married August 22, 1853 to Hattie Higgins, who died in France on December 8, 1872. His second marriage to Lydia E. Francis was celebrated October 13, 1875.

For 20 years, he was a very successful attorney and highly regarded jurist.



In politics, Burton was a Henry Clay Whig of the anti-slavery type, although of a decided pro-slavery family, and cooperated with the Republican Party from its earliest formation and long before the party had any regular organization in Kentucky. He opposed the Mexican War, declaring it causeless and wicked. The only time he was a candidate for public office was in opposition to a returned Mexican war hero, who defeated him for a seat in the state legislature by a few votes. In 1849, in the election of delegates to frame the new Constitution of Kentucky, he made an active canvass, favoring the insertion of a clause of prospective emancipation. In 1860, he was a delegate for the State of Kentucky to the Republican Convention in Chicago, which nominated Abraham Lincoln for the presidency and was favorable to his nomination. Also, in 1860, he was an elector for the state at large and made a very active canvass in support of Mr. Lincoln.

In April 1861, following the inauguration of Lincoln, he was appointed a United States Judge in the Territory of Dakota. After accepting the appointment, he resigned it five months later to aid in organizing the local troops of Kentucky during the Civil War. Subsequently, he served as

U.S. Minister to Bogota, Colombia. In that diplomatic post, He was heavily involved in defeating the plans of a body of rebels from the U.S. who had assembled in the City of Panama for the purpose of seizing upon the treasure steamers sailing from San Francisco and going out as Confederate cruisers. In collaboration with Consul McKee and Commodore Shifett, then in Panama, he succeeded in capturing most of the rebels and dispatched them aboard a Spanish ship of war to Fort Albatross in San Francisco Bay. In total, he served six years as a high-ranking U.S. diplomat in Bogota.

In January 1871 and pursuant to a resolution of Congress, President Grant sent a blue-ribbon commission with solid antislavery credentials (former Ohio senator Benjamin Wade, social reformer Samuel Gridley Howe, and Cornell University president Arnold D. White with Judge Burton, as Secretary and Interpreter) to the island of Santo Domingo (modern-day Dominican Republic) for the purpose of exploring the desirability of its possible annexation into the U.S.A. It was viewed by some as a potential safety-valve solution for the biggest problem of Reconstruction – redressing KKK violence and the increasingly perilous plight of millions of freed Black Americans in the South.

Judge Burton discharged the duties of his posting admirably and furnished a report of the Commission to the proper U.S. authorities. Paradoxically, President Grant also appointed Frederick Douglass to serve as an assistant secretary for the commission under Judge Burton. On Burton's return home, he resumed his law practice in Lancaster, Kentucky and retired in the summer of 1876.

Soon thereafter, he suffered a stroke and was largely incapacitated. He suffered a second stroke July 9, 1878 and died four days later. He was buried near Lancaster, Kentucky -- the home of his childhood and amid the scenes of his early conflicts and triumphs. Starting life as a poor boy, Burton left an estate estimated between \$80,000 - \$100,000. It included his extensive personal library and a large collection of rare animals and birds and interesting relics, collected while in South America and Europe. He also owned 820 acres of land in Livingston County, and 1,320 acres in Minnesota, all under a high state of cultivation; his farm in Minnesota yielding 30,000 bushels of wheat in 1877.

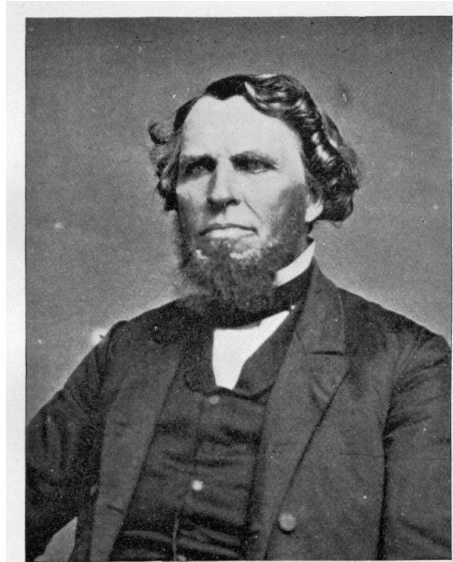
- Charley Campbell – An abolitionist who lived in Ottawa, LaSalle County; posted guard on the covered wagon used to rescue the fugitive slave Jim Gray.⁸⁵
- David Carpenter – According to Larry McClellan, author and regional historian in northeastern Illinois, Carpenter was one of two young men who lived in Seneca/LaSalle County and who smuggled the fugitive slave, Jim Gray, through ‘miles of swamp and forest’ to UGRR ‘station’ of David Underhill.⁸⁶
- William Carter – An abolitionist and ferry boat owner who lived in South Ottawa. He operated a ferry between South and North Ottawa because no bridge spanned the Illinois River at Ottawa in 1849-50. He was involved in a slave rescue effort recounted by W.B. Fyffe, when he decoyed two local Ottawa lawmen using blackface and costume.⁸⁷
- Rev./Dr. Ichabod Coddington (1810-1866) and Mrs. Hannah Maria Coddington (1823-1884) (Ottawa/LaSalle County). The Rev. Doctor Coddington was a Congregational minister and Liberty Party member. He was an active, outspoken national leader in the anti-slavery movement, lecturing against slavery throughout Illinois and beyond. He was born in Bristol, New York and entered Middlebury College in Vermont in 1834. He married Hannah Maria Preston and they had four children. They and their family moved to the Midwest in 1842 where they got involved in politics in Illinois. They became core group leaders in the early days of the anti-slavery movement.

⁸⁵ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series,

1890-1891, Ch. XII, p. 4.

⁸⁶ McClellan, p. 38.

⁸⁷ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Chapter III, pp. 4-6.



Rev. Ichabod Coddington, Barraboo, Wis.—Deceased.

In keeping with the times, he manifested eloquence in public speaking and great zeal for social reform, which characterized his whole life. He became a popular speaker on temperance at the age of seventeen. At age twenty, he entered Canandaigua Academy and prepared for college, while teaching in the English Department at the same time. In college, he launched a fervent attack on slavery, which resulted in his departure. Between 1834 and 1839, he traversed the New England states and New York, as an agent of the American Anti-Slavery Society. He was constantly harassed and seriously injured by mobs more than once. But he reputedly never lost his self-command, nor displayed a violent or vindictive spirit.

Regarding Coddington's early calling, following is an illustrative excerpt and highlighting his early abolitionist work: Some [Connecticut] residents responded early to the abolitionist cause, but found themselves in the minority. Around 1839, Chloe Scranton Bushnell, known for her support of the anti-slavery cause, invited friends and sympathizers to hear the noted abolitionist and clergyman Ichabod Coddington speak in her parlor. Coddington was an eloquent and stirring speaker, especially regarding liberty and the cost of slavery. As news of Coddington's presence spread, the Bushnell's house was mobbed by a group of villagers who gathered outside to pelt the building with rotten eggs. Wanting to protect his mother and her guests, 15-year-old Nathan Bushnell took an old Revolutionary War musket down from

the kitchen wall and stood pointing its barrel out the open front doorway to deter the troublemakers from further assault.⁸⁸

In 1842, Coddington and his family moved westward in search of a Congregational ministry. As it turned out, he spent the remainder of his life successively in Princeton, Lockport, Joliet, and Bloomington in Illinois and in Baraboo, Wisconsin.

After relocation, he continued to travel far and wide to speak out against slavery. The following example underscores the great personal risks he assumed along with those who gathered to hear him speak: "John Farnsworth, a lawyer from Michigan, came to St. Charles [in Illinois] in 1845. During the volatile period leading up to the Civil War, Farnsworth became an ardent abolitionist. One example of his dedication to the cause occurred when abolitionist, Ichabod Coddington, came to the Kane County Courthouse to give a series of lectures. Farnsworth and another man patrolled the area outside of the courtroom "with slingshots in their sleeves made of chunks of lead encased in old stockings, ready to give the rioters a warm reception should they attempt to carry out their threats and interrupt Mr. Coddington's speeches."⁸⁹

Regarding his work in Baraboo, Sauk County, Wisconsin in 1847, local abolitionists recounted: "We organized a lyceum and debating club and invited some of the ablest lecturers of the times, among whom was Ichabod Coddington. Mr. Coddington was pleased with the liberal sentiment of Baraboo. He did much to elevate the standard of free thought, and divested orthodoxy of some of its more odious features. The result of his labors was the organization of the Unitarian or Liberal Christian Church and the erection of their meeting house. But there was still a more liberal element prevailing in that community---a class who demanded the reasons, the why and wherefore, of every doctrine. But the war commenced and absorbed every consideration. Hardly a regiment left the State for the seat of war that had not a representative of Sauk County in its ranks. Sauk County was patriotic."⁹⁰

According to W.B. Fyfe, "Ichabod Coddington was another eloquent advocate for freedom. As a speaker, he was superior to Lovejoy; and at times, his flights of impassioned eloquence were simply grand. To hear Coddington read

⁸⁸ <https://www.ctexplored.org/the-civil-war-comes-to-town-madison-meets-a-call-for-troops/>

⁸⁹ https://sites.google.com/site/stcharleshistoricbuildings/main_page/local-buildings---alphabetically/farnsworth-mansion

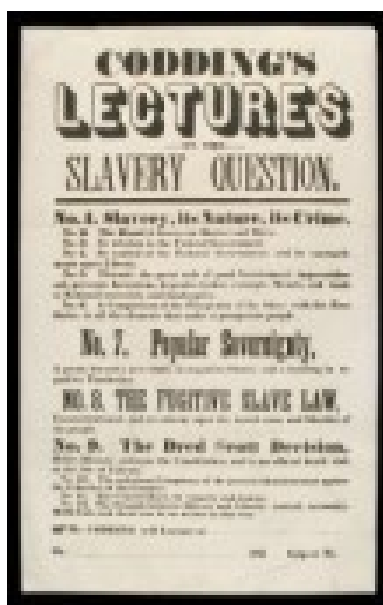
⁹⁰ http://genealogytrails.com/wis/sauk/history_baraboo.htm.

a chapter from the New Testament, such as the 13th of 1st Corinthians, and hear him place the emphasis on the words which he desired to be remembered by his hearers was indeed a treat. No dreaming with such a man; under his touch, thoughts lying dead to a common reader arose to life. Yet forty years ago [writing in 1890], it was difficult to get the masses to come out and hear such speakers as Lovejoy and Coddington. The wily politicians of Ottawa were waiting to see how the ‘cat’ would jump.”⁹¹

“His oratory and power to move an audience were truly exceptional. Regarding his 15-minute speech to a Liberty Party convention of three thousand people: The audience was spellbound... All eyes were fixed upon the speaker, and every mind open and eager to catch every word he uttered. His voice was clear and musical, and could be heard in its lowest tones to the most distant parts of the house ... This was one of the most magnificent triumphs of oratory I ever listened to. The late Chief Justice Chase, some years after, speaking to me [Zebina Eastman] said: ‘I have heard Webster, Clay, and most of the great orators of this country, but none of them could equal Coddington, and I regard him as the greatest of orators.’”⁹²

⁹¹ Fyfe, W.B., “A History of Anti-Slavery Days,” (Illinois) The Pontiac Sentinel, 15-part newspaper series, 1890-1891, Ch. II, pp. 4-5.

⁹² Bartlett, David, “Ichabod Coddington,” in *Modern Agitators, or Pen Portraits of Living American Reformers* (New York: Miller, Orton & Mulligan, 1856), pp. 208-224. [Source: Collection of his papers in Friends Historical Library of Swarthmore College in Swarthmore, PA.]



[Following is to be a sidebar under the heading: *Social Reformer Meets Crafty Politician.*

Abraham Lincoln's Letter to Ichabod Coddington (November 27, 1854)

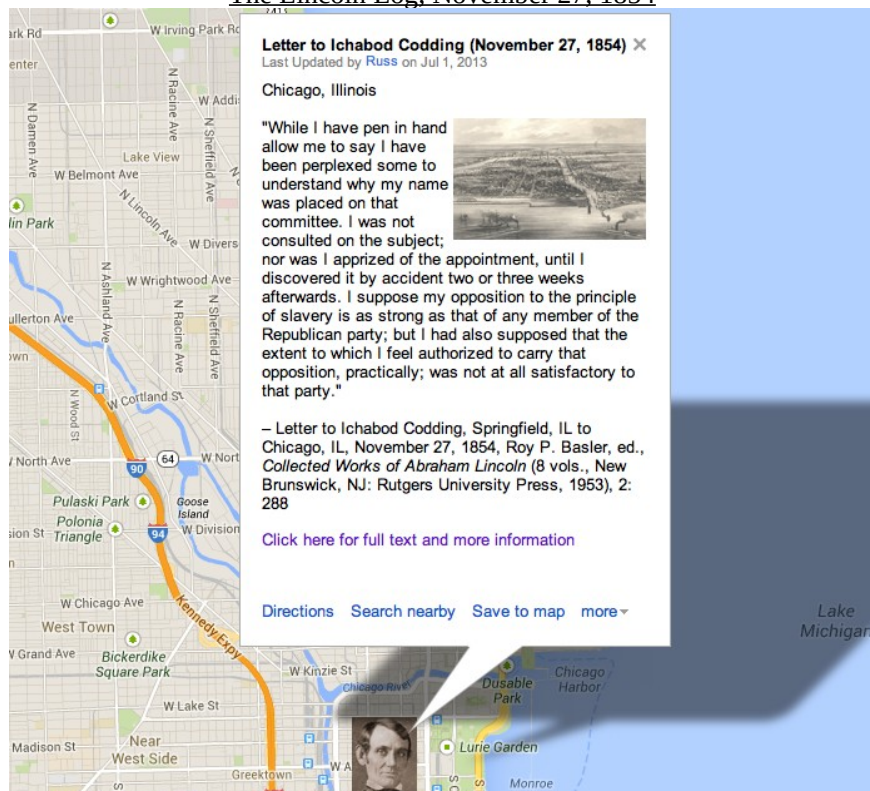
Annotated Transcript

"Your note of the 13th, requesting my attendance of the Republican State Central Committee, on the 17th. Inst. at Chicago, was, owing to my absence from home, received on the evening of that day (17th) only. While I have pen in hand allow me to say I have been perplexed some to understand why my name was placed on that committee. I was not consulted on the subject; nor was I apprised of the appointment, until I discovered it by accident two or three weeks afterwards."

On This Date

HD Daily Report, November 27, 1854

The Lincoln Log, November 27, 1854



Letter to Ichabod Coddling (November 27, 1854) X
Last Updated by [Russ](#) on Jul 1, 2013

Chicago, Illinois

"While I have pen in hand allow me to say I have been perplexed some to understand why my name was placed on that committee. I was not consulted on the subject; nor was I apprized of the appointment, until I discovered it by accident two or three weeks afterwards. I suppose my opposition to the principle of slavery is as strong as that of any member of the Republican party; but I had also supposed that the extent to which I feel authorized to carry that opposition, practically; was not at all satisfactory to that party."

— Letter to Ichabod Coddling, Springfield, IL to Chicago, IL, November 27, 1854, Roy P. Basler, ed., *Collected Works of Abraham Lincoln* (8 vols., New Brunswick, NJ: Rutgers University Press, 1953), 2: 288

[Click here for full text and more information](#)

[Directions](#) [Search nearby](#) [Save to map](#) [more](#) ▾

[View in Larger Map](#)

How Historians Interpret

"Lincoln advised Whigs to 'stand with anybody that stands RIGHT,' even if it meant standing with the 'abolitionist in restoring the Missouri Compromise,' suggesting that there were moments when principle must overcome party. His words were put to a test almost immediately. . . The fusionists placed his name on the Republican State Central Committee, even though some of them expressed doubts about the sincerity of his views on slavery. The Douglas press gleefully pounced on the action as proof that Lincoln was an abolitionist after all. Deeply annoyed and perplexed, Lincoln protested that his name had been used without consulting him first. 'I suppose my opposition to the principle of slavery is as strong as that of any member of the Republican party, he explained to Ichabod Coddling, 'but I had also supposed that the *extent* to which I feel authorized to carry that opposition, practically, was not at all satisfactory to that party.' His response was equivocal; this time, political expediency overcame principle. Still, he did not ask that his name be removed, and he only implied that he was unwilling to serve. Perhaps the Republicans had misunderstood his position, he suggestion. Or had he misunderstood theirs? He was unwilling to commit himself to their cause, but he did not want to alienate them either." ⁹³

⁹³ Johannsen, Robert W., *Lincoln, The South, and Slavery: The Political Dimension* (Baton Rouge: Louisiana State Press, 1993), 45-46

A poignant local example of a fugitive slave escape involving the Coddings as recounted in Fyffe letters/articles: *“...home near the public square of Ottawa, on the west side of LaSalle Street, near Main... among the people who Fyffe refers to as “old liberty folk with whom I have stood ground on the picket line of freedom; The Doctor was a tall, intelligent-looking man, ready in every good word and work to aid fallen humanity. Mrs. Coddling was a kindly, genteel little lady, a worthy helpmate to the Dr. and a fine specimen of a refined Christian woman. A sister of Dr. Coddling’s first called my attention to the story of “Uncle Tom’s Cabin,” then being published in weekly numbers of The National Era, edited by Dr. Bailey. This must have been in ’51 (1851) or ’52 (1852). Who would have thought that this unpretending story of Mrs. Harriet Beecher Stow was to create such a stir throughout the world that “Uncle Tom’s Cabin” was to be played on every state, to be translated into many languages, and millions of copies to be sold throughout the habitable world.”*⁹⁴

One of Dr. Hinman’s letters to W.B. Fyfe relates the following incident: *“One of the most pathetic cases I have ever known was in the spring of 1850. A young quadroon, scarcely distinguishable from the white race, had fled from St. Louis with her sick babe. Dr. Coddling and I told her that her baby must inevitably die in a short time. Her grief was unbounded. She had dared all the perils of running away, and it was the child’s future freedom more than her own, for which she had dared so much. The Doctor’s house was carefully scrutinized, and none were admitted but known friends. Finally, on Sunday morning the woman disguised in Mrs. Coddling’s clothes, and closely veiled, walked out and took a seat beside the Doctor in his buggy. They rode to freedom, where all such found rest until they reached a more perfect freedom under the dominion of the British Queen.”*⁹⁵

Coddling died in Baraboo, Wisconsin on June 17, 1866. Just before his death, he had completed arrangements for his permanent settlement as pastor of the Unitarian Church in Bloomington, Illinois. *The Chicago Tribune* carried a frontpage tribute to him after his unexpected death in 1866. He is buried in a

⁹⁴ Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch. III, p. 4.

⁹⁵ Ibid.

family plot in the Lockport Cemetery in Illinois. His headstone bears this epitaph:
 “A fearless apostle for freedom for the slave and in religion.” ⁹⁶



On the Death of Ichabod Coddington ⁹⁷

by **John H. Bryant (1807-1902)**

When death, with a relentless hand,
 Smites the strong pillars of the land,
 To what safe refuge can we flee,
 Lord of Nations, but to Thee?

As falls the stately forest oak,
 So fall earth's heroes by the stroke;
 The wise, the good in sad array
 And silent grandeur, pass away.

This day we mourn with many tears —
 Cut down amid his prime of years, —

⁹⁶ McClellan, p. 56.

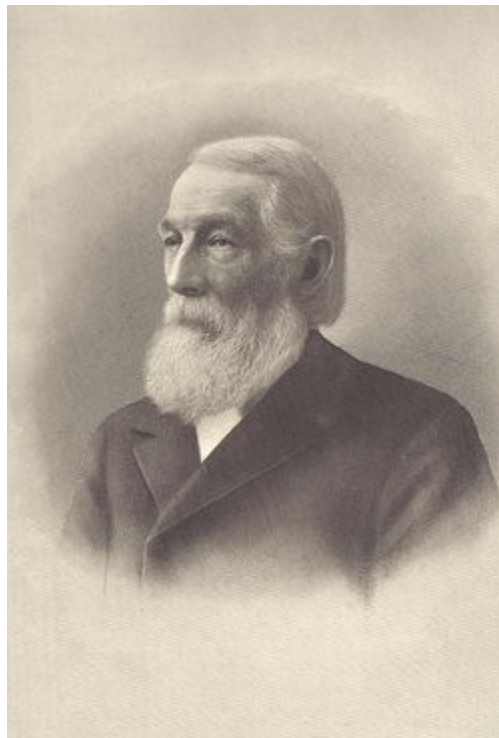
⁹⁷ Bryant, John H., *Poems Written from Youth to Old Age*, (printed privately, Princeton, IL 1885).

A lifelong toiler in Thy cause,
For freedom, truth and righteous laws.

Kind, gentle, child-like in thy sight,
Strong, brave, unflinching for the right;
'Mid scorn and cowardice, he stood
And gave his life to deeds of good.

With faltering faith, O God! we ask,
Who shall resume the unfinished task;
Who stand Thy Champion, in the stead
Of the heroic, mighty dead?

Yet know we, far beyond our ken,
Live the great deeds of noble men,
And glowing truths from prophet seers,
Light the long pathway of the years.



John H. Bryant, poet, publisher, businessman; In the *Princeton Guide*, we learn he “was a member of the state legislature from Bureau, Peoria, and Stark in 1842, and again in 1858...In 1848, he was one of the early editors of the first newspaper to be established in Bureau County; in 1860, was a delegate to the convention in Chicago which nominated Abraham Lincoln; and was appointed collector of internal revenue by President Lincoln in 1862. Gravesite in Oakland Cemetery, Princeton, Bureau County, Illinois.

- James H. Collins – An abolitionist and Chicago-based attorney, who defended Owen Lovejoy, Samuel Cushing, and others in court. He was a core group leader in early days of the anti-slavery movement.⁹⁸ He moved to fledgling Chicago in the Fall of 1833. He quickly forged a partnership with Judge John D. Caton in 1834. He was especially strong as a pleader and was an uncompromising slavery man who often aided runaways.⁹⁹ In his law practice, he served as defense counsel for Owen Lovejoy when he was put on trial for helping a runaway slave. The same year as that of the Fells and Willard cases, Owen Lovejoy was tried in the Circuit Court of the county of Bureau before John Dean Caton, one of the justices of the Supreme Court of the State of Illinois, October 1843, for harboring and

secreting a negro woman called Nancy. The counsel for Lovejoy was Collins. The tragedy of his brother caused him to persist in his fight against slavery. In 1854, Lovejoy was elected to the state legislature on that issue. Before the year of his indictment, he openly counseled the negro to "take all along your route, so far as is absolutely necessary to your escape, the horse, the boat, the food."¹⁰⁰

- Rev. Chauncey Cook; pastor at First Congregational Church of Ottawa, Illinois and subsequently the “Ottawa Free Church”. He was a core group leader in the early days of the anti-slavery movement... Not all places were helpful in helping runaway slaves. The Rev. Chauncey Cook noted resistance in Dixon, Grand Detour, Oregon and Rapids City during his travels for the Illinois Antislavery Society.¹⁰¹ He was associated with Owen Lovejoy, James H. Collins, Ichabod Coddington, *Chauncey Cook*, Otis

⁹⁸ Ibid., Ch. III, p. 3.

⁹⁹ Bateman, Newton and Selby, Paul, eds., *Historical Encyclopedia of Illinois*, (Chicago: Munsell Publishing Company, 1907), p. 113.

¹⁰⁰ Ibid., p. 345.

¹⁰¹ Harris, Norman Dwight, *The History of Negro Servitude in Illinois and of the Slavery Question in That State, 1719-1864*, (Chicago), 1904, pp. 11-15.

Richardson, John Hossack, Rev. H.H. Hinman, and others in the early days of the anti-slavery movement;¹⁰² He was the father of Burton C. Cook, who was a leading lawyer in Ottawa and who later served in Congress from 1865 to 1871.

According to W.B. Fyfe, “He [Rev. Chauncey Cook] was a tall, heavy-set man, well advanced in years...a sturdy lover of freedom. How the old gentleman, on communion service days, did like to set a guard around admission to the table! To hear him excluding from participating in church privileges all slaveholders or the apologists of slavery, was a sad blow to the Christian Copperhead. But such as he were the salt of the community, and that little despised church of Ottawa was a leaven to help in keeping men true to moral principles.”¹⁰³

- Dr. Thomas Croswell (1814-1908) (His home and practice was in Pontiac Twp./Livingston County, more specifically, across street from Pontiac Post Office to the east where the Myers Law Firm is currently located on the corner.




Photo added by Linda Estes

Dr Thomas Croswell

BIRTH	22 Jun 1814
DEATH	6 Oct 1908 (aged 94)
BURIAL	Riverview Cemetery Streator, LaSalle County, Illinois, USA
MEMORIAL ID	79545603 - View Source

Family Members

Spouse

Martha Day Norton Croswell
1830-1906 (m.
(marriage) 1853)

Children

James T. Croswell
1844-1916

Augustus C. Croswell
1849 - unknown

Clarence Edward Croswell
1860-1897

Fannie Mott Croswell Elder
1864-1934

¹⁰² *History of Livingston County*, 1878.

¹⁰³ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. II, p.3.

According to Otis Richardson, “On another occasion, a fugitive of more than ordinary intelligence came to my house alone by directions given to him at the preceding depot. He remained secreted till the following night, when I saddled two of my horses which we mounted and rode to Pontiac, where we were joined by Dr. Croswell (one of freedom’s truest friends), and we all pushed on to the next station, kept by Dr. Hinman (one of nature’s noblemen). It was midnight when we reached there, where we stopped to rest. His good wife (Mrs. Hinman) furnished an excellent lunch, after which it was decided to make another run to the next station, located at New Michigan (town of Newtown). Dr. Hinman now became the conductor and led the way till we reached a creek that crossed our track. There was no bridge, and heavy rains had fallen recently, and the stream was over the banks. We left off steam and put on brakes and came to full stop. While deliberating, that old hymn came vividly to mind:

‘On Jordan’s stormy banks I stand,
And cast a wistful eye
To Canaan’s (Canada’s) fair and happy land
Where freedom’s hope doth lie.’

Finally, the fugitive volunteered to go across first to test the depth. He made the opposite shore by swimming his horse for a considerable distance. The rest of us shuddered at the thought and finally decided to call the slave back and retrace our steps to the Doctor’s and wait another day, when the swollen waters would subside and Dr. H. would see the slave through. Dr. Croswell and myself then wended our way home. I reached there at break of day, having caught myself asleep on my horse several times.”¹⁰⁴

¹⁰⁴ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IX, pp. 4-5.

Copy of deed locating Dr. Croswell's home in Pontiac, Illinois. Office of Livingston County Recorder, Pontiac, Illinois.

Parcel Information for Parcel 15-22-407-001
 2019 15-22-407-001 Active Parcel

Overview
 Assessment
 Corrections
 Ownership
 Encumbrances
 Easements
 Eminent Domain
 General
 Legal Desc.
 Lot / Acres
 Names
 Owners
 Restrictions
 Sales
 Site Address
 Tax Bill
 Tax Payments
 Tax Rules
 Refunds
 Pre-Payment

Parcel Detail
 Township: Pontiac
 Tax Code: 15001
 Previous: 15005
 Tax Status: Taxable
 Property Class: 0000
 Land Use:
 Neighborhood:
 Property Type:
 Created: 10/30/1989 For: 1989 PR

Names
 BANK OF PONTIAC
 MYERS-DAY FIRM
 OWNER
 MAIL TO

Site Address
 222 W MADISON ST
 PONTIAC, IL 61764-0000
 224 N PULM ST
 PONTIAC, IL 61764
Legal Description
 15-22-407-001 LOT 30 X 120
 W1/2 LOT 2 BLK 48
 CITY OF PONTIAC

Billing Assessments

Category	Parcel Code	Year
Township Assessment	15001	2019
Prior Year Organized	15005	2018

Exemptions
 Sales

Lot/Acres

Lot/Acres	Category	Area
30 X 120	Grass Ac.	2.7900
	Homesite Ac.	2.3000
	Farm Ac.	0.0100

Landland

Land Type	Area	Acres
Grass	2.7900	2.7900
Homesite	2.3000	2.3000
Farm	0.0100	0.0100

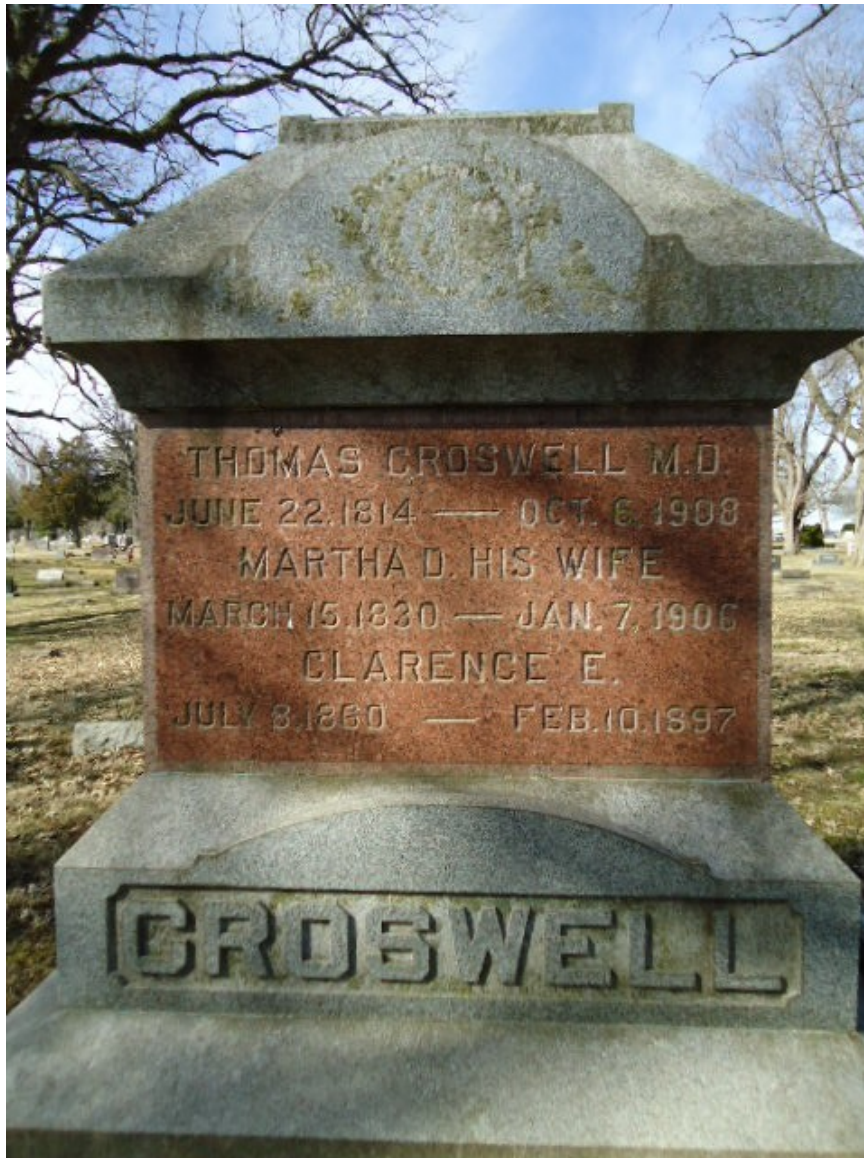
Totals
 5.1000

Tax Rates

Category	Rate	Extension
LIVINGSTON COUNTY	0.0000	0.0000
PONTIAC GRAD 4125	0.0000	0.0000
PONTIAC GRAD 4125	0.0000	0.0000
PONTIAC HIGH 4125	0.0000	0.0000
PONTIAC HIGH 4125	0.0000	0.0000
HEARTLAND CC 540	0.0000	0.0000
PONTIAC ROAD 1081	0.0000	0.0000
PONTIAC TWP	0.0000	0.0000
PONTIAC CORR	0.0000	0.0000
PONTIAC LIBRARY	0.0000	0.0000
TAX EXTENSION NOT COMPLETE	0.0000	0.0000

Notes
 Public Notes

Copy of 2019 pertinent property tax records in Office of Livingston County Recorder's Office locating former home of Dr. Croswell as of today.



-
- Zebina Eastman -- (LaSalle County and Chicago) He worked with Benjamin Lundy to edit *The Genius of Universal Emancipation*. Subsequently, he went on to become an important abolitionist newspaper publisher in his own right – *The Genius of Liberty*. In 1846-1847, he published *The North-Western Liberty Almanac*, a collection of abolitionist writings. Eventually, he edited Chicago's *Western Citizen*, which became essential to the movement in the Old Northwest from 1842 to 1853. He was best known as an abolitionist newspaper editor in Illinois, although he engaged in several occupations over a long career.

He was born in North Amherst, Massachusetts, on Sept. 8, 1815, the descendant of Eastman family members who had settled at Salisbury, Mass. in 1640. He became an orphan at the age of six and was reared by a guardian. Eastman learned to set type when he was fourteen years old and completed the preparatory course at Hadley Academy in Massachusetts. In 1834-1835, he edited and published the *Vermont Free Press* at Fayetteville (Vt.), a venture that within a year absorbed the small amount of money that he had inherited from his family. He then wrote for various periodicals and published "Traditionary Tales of New England."

While still residing in New England, Eastman became acquainted with the reformer Myron Holley, listened to Ichabod Coddington lecture against slavery, and grew interested in the reform issues of the era. In 1837, the martyrdom of Elijah P. Lovejoy, the abolitionist editor of the *Alton Observer* (Alton, Illinois), fixed Eastman's attention on the abolition of slavery as the most significant of these reforms. In the same year, he emigrated to Ann Arbor, Michigan, where he settled for about a year before moving to Illinois in 1839. After spending a brief period in Chicago, he went to work for Samuel H. Davis, the editor of the *Peoria Register*. Davis soon directed Eastman to Benjamin Lundy, the veteran anti-slavery publisher who had settled in Illinois during 1838, and Eastman moved to Lowell in LaSalle County, Illinois, to assist Lundy in publishing the *Genius of Universal Emancipation*.

After Lundy died unexpectedly in August 1839, Eastman (with the assistance of Hooper Warren, another veteran anti-slavery editor) began publishing the *Genius of Liberty* in the same town. The *Genius of Liberty* became the official publication of both the LaSalle County Anti-Slavery Society and the Illinois State Anti-Slavery Society.

In June 1840, Eastman returned to Vermont to marry Mary Jane Corning of Burlington. He and his wife eventually settled at Lowell (Ill.) although they spent about four months in Chicago, while Eastman worked as a printer to accumulate savings.

Meanwhile, the abolitionist forces within Illinois continued to grow in numbers and in wealth, and by 1842, the movement was strong enough to sustain a larger newspaper with a better printing press. A group of financial backers, mostly Chicagoans, arranged to establish the *Western Citizen* in Chicago with Eastman as editor. The newspaper was printed weekly, 1842-1853 and circulated chiefly in Illinois, Wisconsin, Iowa, and Indiana. It became the official organ of the Illinois Liberty Party and published proceedings, resolutions, and announcements of

meetings of anti-slavery societies and Liberty Party organizations on the state and local levels throughout its circulation territory, but chiefly within Illinois.

The motto of the *Western Citizen* emphasized both political and religious bases for its egalitarianism: "The Supremacy of God and the Equality of man." The newspaper carried these quotes below its title:

We hold these truths to be self-evident: that all men are created equal and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Declaration of Independence -- "This commandment have we from him, that he who loveth God, love his brother also.

Thus, in addition to political articles, the newspaper carried news about those religious denominations that contained many abolitionists in Illinois and about churches that endorsed abolitionism -- primarily Congregational, Presbyterian, and Baptist. Eastman belonged to the First Presbyterian Church of Chicago and, in 1853 served as one of the U.S. delegates to the World's Peace Congress held in Frankfort, Germany.

The press of the *Western Citizen* also published "The Liberty Tree," a monthly periodical, "The North-Western Liberty Almanac" for 1846 and 1847 and a pamphlet containing the Black Code of Illinois, which abolitionists believed was so harsh that it made good propaganda for their cause. From late 1845 to January 1846, Eastman published the *Daily News*, believed to be the first Chicago daily newspaper that was not linked to a weekly edition. He also published the campaign newspaper *Free Soil Banner* from April to November 1848, which promoted the merger of the Liberty Party with the Free Soil Party.

[Sidebar: *The Liberty Party and the Free Soil Party*

Internally, as the antislavery movement gained strength, it subdivided into three subgroups who differed over strategy and tactics. "The reader will remember that in those days [the Antebellum Period], there were three classes desirous of the abolition of slavery. First, there were the Garrisonian Abolitionists who were for immediate emancipation. They believed that the constitution of the United States contained a covenant with death and was an agreement with hell. They would accept no office under it, nor swear to support it. Second, another branch believed with Gerrit Smith, that the constitution, legally interpreted by its preamble, would free every slave in the Union. They asked, does it not say, that the constitution was designed to form a more perfect Union, could slavery do that? Was it not formed to secure domestic tranquility? Yes: then how could it be in favor of the cause of

all disturbance, viz: human bondage. Third, the great mass of the people of the North were not with either of these parties, and while wishing freedom to the slave, knew well that they were handicapped by the curse of slavery, and had no right to interfere with it in the southern states; but a strong party was forming [the Republican Party] which boldly said to the slaveholders of the South, you can keep your slaves in the slave states; but thus far and no farther, here shall thy proud waves be stayed. The western territories are for freedom, not slavery. On went the battle in and out of Congress, and all over the Union.¹⁰⁵

More specifically, the subgroup within the antislavery movement who were committed to work within the constitutional system for change wasted no time getting involved early on in regional and national electoral politics.

They formed the Liberty Party in 1839. In 1840, they began organizing in earnest from the local to the national level. From its inception, the express aim of the Liberty Party's political program was to bring about the swift, unconditional, and universal emancipation of all enslaved people in the United States.

James G. Birney (1792–1857) was nominated to run for President in the 1840 election. He was a former Kentucky planter and slaveowner who became a dedicated abolitionist, newspaper publisher, attorney, and politician. Although he received less than seven thousand votes nationwide, his following became a seedbed for the establishment of the Republican Party in 1854. Once again, Birney was the Liberty Party presidential candidate in the 1844 election and increased his vote tenfold nationwide, a harbinger of growing antislavery public sentiments. [Note: In 1840, 130 votes were cast for Birney in LaSalle County, while nobody voted for him in Livingston County. In 1844, Birney received 187 votes in LaSalle County, but none in Livingston County]¹⁰⁶

Why did slavery become more central to American politics during the 1840s? A major catalyst was the Mexican American War of 1846–48. It added a huge expanse of territory to the United States from Texas to California that fueled westward expansion. The question of whether slavery would be allowed in those new territories became increasingly divisive. “We protest against the extension ... of an institution [slavery] whose inevitable consequence is the social and political degradation of the white laborer.”¹⁰⁷

A schism developed within the Liberty Party over whether it should become a permanent third party or whether it should coalesce with anti-slavery, dissident members of the mainstream Whig and Democratic parties in the 1848 presidential election. The later faction won out and the bulk of the Liberty Party was subsumed

¹⁰⁵ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890–1891. Ch. V. p.3.

¹⁰⁶ Kiler, Aureka Belle, “A History of the Free Soil Movement in Illinois,” a thesis submitted for degree of A.B. College of Literature and Arts, University of Illinois, 1896, pp. 6–8.

¹⁰⁷ Foner, Eric, *Free Soil, Free Labor, Free Men*, (New York: Oxford University Press, 1970, p. 60.

into what became more of a 'big tent' Free Soil Party for the presidential elections of 1848 and 1852. Under the campaign banner of 'Free Soil, Free Speech, Free Labor, and Free Men', antislavery strategists and especially northern politicians became more focused upon blocking any spread of slavery into the western territories which were destined to become new states.

When the Whig and Democratic parties nominated presidential candidates for the 1848 election, alienated, antislavery members of those parties joined forces with the lion's share of antislavery Liberty Party members to form the new Free Soil party. Former President Martin Van Buren, a New York Democrat, was recruited to run for president as the Free Soil candidate. He won 10.1 percent of the popular vote (including more than 9,000 votes statewide in Illinois), the strongest popular vote performance by a third party up to that point in U.S. history, including 4 votes in Livingston County cast by stalwart abolitionists who were locally involved with the Underground Railroad.¹⁰⁸ Clearly, the antislavery movement was getting traction and gaining momentum.

"The Free Soil Party of 1852, which nominated John F. Hale for President, declared in its platform against the admission of any more slave states into the Union; that slavery was a sin against God; that the fugitive slave law was repugnant to the constitution, denied its binding force, and demanded its immediate repeal."¹⁰⁹ It became an additional, broader seedbed for the establishment of the Republican Party in 1854 in response to enactment of the Kansas-Nebraska Act, which ran their first presidential candidate, John C. Fremont, in 1856.

Mounting evidence strongly suggests that outside of Garrison's immediate circle, most abolitionists voted with the Republican party despite their wish that the party adopt a more aggressive antislavery position.^{110]}

The *Western Citizen* was supported by subscription fees, funds collected by anti-slavery organizations, and other donations, and subsidized by income from job printing done by Eastman and his various partners in the printing firm. James C. McClellan, Jr., of Will County was probably his longest business associate, although Hooper Warren also assisted Eastman off and on over the years. For a period, the newspaper was named the *Western Citizen and Chicago Weekly Times*.

In November 1852, Eastman also became the editor of the *Chicago Daily Times*, a short-lived newspaper which had had a variety of editors and sponsors before Eastman took over. It had maintained a free-soil editorial policy, and its founders

¹⁰⁸ Kiler, Aureka Belle, "A History of the Free Soil Movement in Illinois," a thesis submitted for degree of A.B. College of Literature and Arts, University of Illinois, 1896, map and corresponding chart on p. 9.

¹⁰⁹ Fyfe, W.B., "A History of Anti-Slavery Days," The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. VI, p. 3.

¹¹⁰ Foner, Eric, *Free Soil, Free Labor, Free Men*, (New York: Oxford University Press, 1970, p.9.

were promoters of the industrial reform movement which advocated giving free land to homesteaders.

The *Chicago Daily Times* and the *Western Citizen* closed in 1853. The *Western Citizen* was succeeded in the same year by the *Free West* as the main radical anti-slavery newspaper published in Chicago. Eastman continued to play a leading role in the enterprise although new associates served also as editors and financial backers. The *Free West* sought a somewhat broader constituency than the *Western Citizen* and covered the activities of the various new coalitions of True Democrats, Free Democrats, Free Soil Whigs, and former Liberty Party supporters. The motto of the *Free West* was a quotation from the Northwest Ordinance which emphasized the power of the national government over the institution of slavery: "There shall be neither slavery nor involuntary servitude in the said territory."

This newspaper was unable to make its voice dominant in the new coalitions of the mid-1850's and unable to maintain a separate identity within the massing of political factions into the anti-Nebraska movement (which opposed the Kansas-Nebraska Bill and the territorial policies of the Democratic administration in Washington). These factions eventually coalesced into the Republican Party. In 1855, the *Free West* closed and transferred its subscription list to the *Chicago Tribune*. Eastman and most of the other political abolitionists in Illinois supported the Republican Party, even though its anti-slavery position fell short of his ideal.

In 1857 (March through August), Eastman edited "Chicago" magazine, a heavily illustrated periodical subtitled, "The West As It Was," which carried literary and historical articles. The publication officially was sponsored by the Chicago Mechanics' Institute and represented an attempt to revivify that organization by arranging an exchange of publications with similar organizations in other cities. After the publication failed financially, the Mechanics' Institute became moribund.

Eastman sought other sources of income when his newspapers faltered. During the 1850s he offered to act as a financial agent in the Old Northwest for Eastern investors; he invested in a sawmill and engaged in the Wisconsin lumber trade; and he purchased land in the Chicago area.

In 1860-1861 when Abraham Lincoln won the presidency, Eastman sought a position with the government. Although old abolitionists were a minority of the Republican Party, they seem to have helped Eastman achieve his goal. Congressman Elihu B. Washburne of Galena owed Eastman a special debt. In the early 1850's, when old party loyalties were dissolving, Eastman had supported the candidacy of Washburne, an anti-slavery Whig, over both his Democratic and his abolitionist challengers in the election because--in Eastman's view--the abolitionist candidate had no chance of winning the election anyway.

The position that Eastman secured was particularly appropriate for his abilities and interests. In 1861, President Lincoln appointed him U.S. Consul at Bristol, England. As an experienced publicist, he was well prepared to present the Union cause as the cause of freedom (at the same time he wrote letter after letter to Washington pressing for emancipation of the slaves). Moreover, Eastman had long been interested in free trade and the economic ideals of the liberal reformers in England. Eastman held this appointment until 1869. He also secured the appointment of Elihu Burritt to the consular agency at Birmingham, England. Eastman was a long-time supporter of Burritt's ideals of universal peace.

When Eastman returned to Chicago at the end of the 1860s, he continued to take part in Republican Party activities, although he sympathized with the dissident reform element that threatened to withdraw from the regular organization. He also presented lectures and wrote articles on various themes, many related to early Chicago and/or the abolitionist movement.

In 1873, a chance meeting between Eastman and two other former abolitionists set them to planning a reunion. A larger organizing committee was assembled, while Eastman handled most of the arrangements. Individual invitations were sent to people whom they remembered as fellow laborers in the cause, and general invitations were published in the newspapers inviting old participants in the anti-slavery movement. The Anti-Slavery Reunion of June 9, 10, 11, and 12, 1874 was held in Chicago and was national in scope, although the majority in attendance were Illinoisans. All (or nearly all) of those who attended seem to have been abolitionists rather than people involved in more moderate anti-slavery activities. Afterward, Eastman attempted to gather their reminiscences and edit them for publication as a book but could not find a publisher willing to undertake the venture or a sufficient number of patrons to underwrite the costs.

Eastman suffered a heavy loss of property in the Great Chicago Fire of 1871 and the hard times that followed it. He and his wife resided in Elgin, Illinois until 1874 and later in Maywood, Illinois, where he died after a short illness on June 14, 1883. They had five children, of whom three died in infancy. At the time of Eastman's death, their daughter had married Ichabod S. Bartlett of Wyoming. The Eastman's son, Sidney Corning Eastman (1850-1930), became a lawyer involved in reform politics and, for many years, served as a bankruptcy referee of the federal district court in Chicago.



Zebina Eastman

SLAVERY THE CAUSE OF HARD TIMES.

Labor is the source of national wealth. Those who produce more than they consume, are the only people who add to the wealth, prosperity, and the capital of a nation, though wealth may, by accident, be lodged in the hands of idlers.

Those causes which deprive people of the opportunity of earning property, or which eat it up and consume it when once created, are the real and only producers of hard times. A fire ravages a city, a famine passes over the land, and the earth fails to yield her fruit to bless the labor of man, and then there is a scarcity of the necessities of life, a loss of property, a destruction of the effects of labor while no one is benefitted the consequences of which are hard times. These are the afflictive dispensations of Providence, which occur but seldom; and an enterprising people speedily recover from their effects.

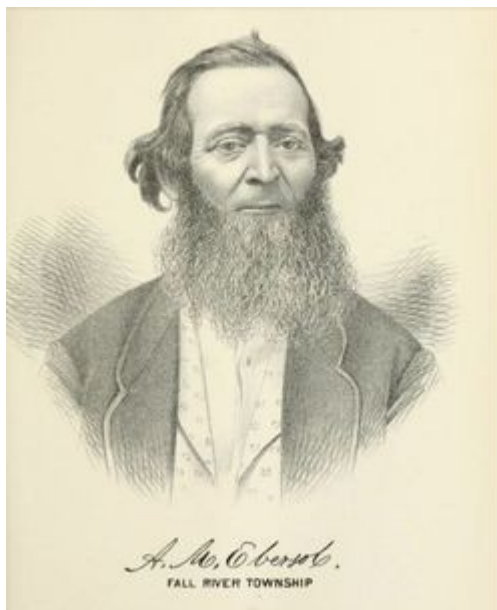
Slavery in our financial affairs is like the fire, the tornado and the famine, to the country. Why? Because it is a destructive system—eating up more than it creates—costing more than it earns. Why is this so? Because it is destructive both to the morals and industry of a people. When the industry of a people is gone, their wealth has gone with it. Did you ever know of a lazy, spendthrift family, who were thriving? Such a family could only live by plunder, and when there are none to rob, they must starve or go to work. The same principle holds good with a nation. The slave, who has no inducement to work but the fear of the lash, has no industry, he has nothing to strive for, the fruits of his labors are another's, and the labor of three such persons is not equal to one free man. This unpaid slave, this third part of a man, must also, besides his own children, and the infirm of his class, support the master, overseer, and their dependants, for they will not work where labor is degraded by slavery. Mr. Jefferson says, "no man in a warm climate will labor for himself who can make another labor for him." When it is considered how little comparatively the free man, with all the advantages of superior intelligence and the aid of machinery, produces more than he consumes, we see that slavery must of necessity be a great and everlasting drain to the wealth and capital of the nation.

But slavery continues, it exists, and who gives it food, and supplies it with the breath of life? This is the point. It is done by the free people of the North. They are hoodwinked and humbugged, and are forbidden to discuss, and look into this subject, while their pockets are picked to pay the bills which slavery contracts. They pay millions on millions annually to support this wicked and destructive system. It can be proved that slavery costs the North upon an average \$3 a year for each man, woman and child; which is a larger tax than is paid for both national and State governments.

But how is this money paid? it will be asked. It is paid by the large indebtedness of the South to the North, for manufactures, &c., which it never paid, but wiped out by the bankrupt law. It has been paid in the depreciation of bank and State stock, and by the private repudiation of the slaveholders of their bank indebtedness. The U. S. Bank thus sunk \$25,000,000. It has been paid through the influence of the government, which has been compelled to provide for the wants of this pet institution, by making a large excess of appropriations for southern States, by paying large salaries to slaveholders in office, by creating offices for their benefit, by waging war and building fortifications for the defense of slavery, by foreign negotiations for the benefit of the slave interest, by half a million of dollars annually of northern surplus postage revenue expended in the slave States, by securing foreign markets for slave products to the neglect of the free labor products of the North, and by a careful adjustment of the tariff so as to throw the burden of the revenue on the free States. We have not room to enumerate all the ways by which the North has been made to support this devouring system from the hard earnings of the people, while the slaveowners have reveled in dissipation and idleness. It can be proved that the North has paid since the organization of the government, on the account of slavery, hundreds of millions of dollars.

Reader, these are facts. It is for your interest to take time to examine them, for in this way are you interested,—this is what you have to do with slavery, viz: **SUPPORT IT, by your influence, your vote, your physical force, and your MONEY.**

- Amos Ebersol (1822-1883) and Calista *Whittlesey* Ebersol

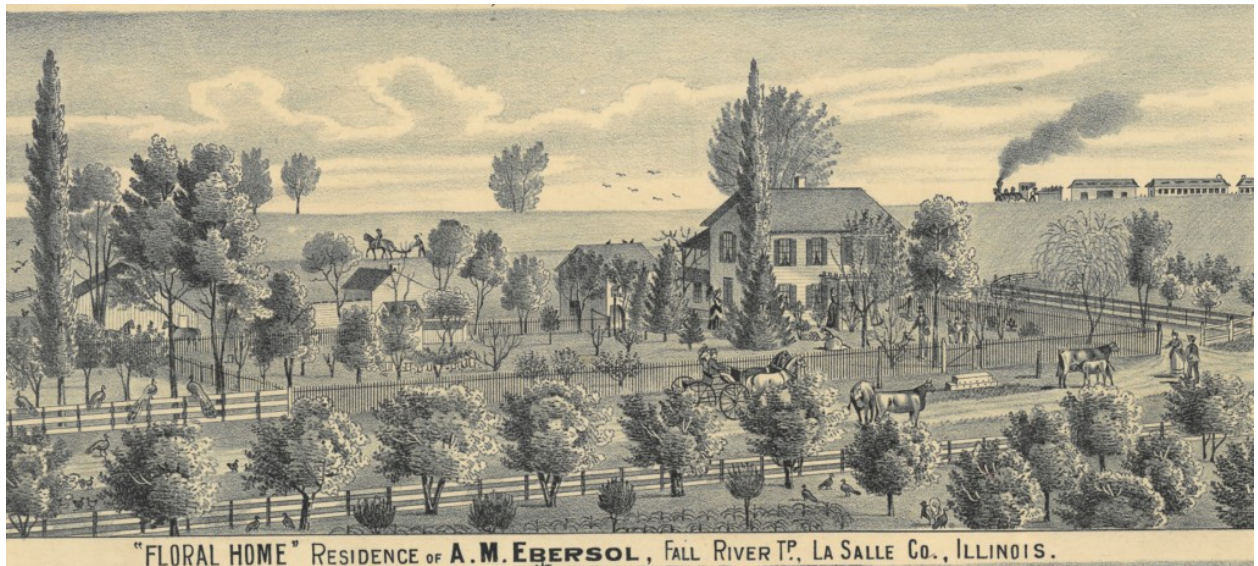


111

A. M. Ebersol, son of Joseph Ebersol, came with his father's family in 1834. He was married to Miss C. C. Whittlesey, by the Rev. Owen Lovejoy, the renowned abolitionist, in 1844, having made a journey to Princeton to have the ceremony performed by that distinguished man. Mr. Ebersol has been an active citizen ; he has been Superintendent of a Sunday School twenty-three years ; Justice of the Peace ; Elder in the Presbj[^]terian Church ; Town Clerk twelve years, and Secretary of the Old Settlers' Association. He has six children : Calistine and Elizabeth, are at home; Lelia, married Lewis Hodgson, went West ; James, married Miss Tryon, and lives in Ford County ; E. Corinne, wife of Mr. Coleman, lives near home ; Alice, married Charles T. Ferrel. ¹¹²

¹¹¹ History of LaSalle County, Illinois

¹¹² Ibid., p. 393.



*The tall tree that Ebersol embraces in the photo of “Floral Home” features prominently in the lithograph above, originally published in the 1876 atlas of LaSalle County, within which Ebersol is recognized as an early settler.*¹¹³

¹¹³ <https://jenniferenordstrom.com/2021/04/18/ebersol-an-abolitionist-farmer-his-journals/>



This is the Ebersol family home, visited by runaway slaves along their journey. Amos Ebersol wraps his arms around a tree at “Floral Home” in Fall River, five miles southeast of Ottawa. His wife, Calista, looks out the front facing window. A boy and girl sit perched beside a flag on the portico over their father’s left shoulder. This photo, taken November 2nd, 1868, comes courtesy of Karl Anuta.¹¹⁴

¹¹⁴ <https://jenniferenordstrom.com/2021/04/18/ebersol-an-abolitionist-farmer-his-journals>

The Underground Railway.
 In the days before the war, when the underground railway flourished, there were some exciting times in Ottawa and vicinity. Many prominent citizens of the county were identified with the movement to give succor to the fugitive slaves. Among these may be mentioned A. W. Hickok, Anson Dewey, A. M. Ebersol, S. R. Lewis, John Powers, J. H. Henderson, Rev. Gould, Rev. Ethridge and Rev. Batcheller.

These men, and many others, were banded together to assist the fleeing blackmen. Their homes were called "stations." Here the slaves were hidden during the day, or as long as officers were near at hand; at night they were hurried away to the next station.

115



116

- George Fyfe (Ottawa in LaSalle County) An abolitionist and brother of W.B. Fyfe, who helped runaway slaves. According to first-handwritten and verbal accounts, "We can imagine who were at the liberty caucus in Ottawa, where options and a course of action were agreed upon. There sits Hossack, Dr. Stout, James Stout, Dr. C. [Chester Hurd], G. [George Fyfe], Claudius King,

¹¹⁵ https://www.findagrave.com/memorial/74020578/amos_moyer-ebersol/photo

¹¹⁶ https://www.findagrave.com/memorial/74020578/amos_moyer-ebersol/photo

and two or three others of the ring leaders to consult as to the rescue of Jim Gray from the clutch of the oppressor.”¹¹⁷

- **William Brown (W.B.) Fyfe (1822-1899)** (Sunbury and Pontiac Twps./Livingston and in Ottawa/LaSalle Counties). He was born in Glasgow, Scotland on November 19, 1822. In his youth, he worked in the mercantile business. In 1844, he emigrated to Canada and found a job in a wholesale dry goods house in Hamilton, Ontario, where he was employed until 1849. Then, he emigrated to Ottawa, Illinois and engaged in the dry goods trade in company with another employee of the Hamilton house. He was always a staunch abolitionist and collaborated with Owen Lovejoy, James H. Collins, Ichabod Coddington, Chauncey Cook, Otis Richardson, John Hossack, Rev. H. H. Hinman and others in the early days of the local anti-slavery movement. In fact, while living in Ottawa, he kept one of the depots of the Underground Railroad. He moved to Livingston County in 1856 and continued merchandising two years in New Michigan before going into farming. In 1862, he resettled in Pontiac and entered the law office of E. A. Harding. In the Fall of the same year, he enlisted in the 129th Illinois Volunteer Infantry, Company G. As a Union soldier, he was with Sherman on his march "from Atlanta to the Sea." On his return, he was appointed Deputy County Treasurer and Co. Land Commissioner and 1867 was elected subsequently elected in County Treasurer in 1867, serving two years after which time he was engaged in the practice of law, having been admitted to the bar in 1867. He was married August 29, 1850 to Miss Mary M. Stark of Glasgow, Scotland. They had seven children — Maggie E. (now Mrs. E. Miles of Chicago, Mary E., Alice, Hattie B., Jessie M., William B. and Ormiston B.; one daughter, Julia, died in 1863.”¹¹⁸ The family resided in Sunbury Township in Livingston County.

Thanks to this ‘station agent on the Underground Railroad’, a key map of the main route of the Underground Railroad through Livingston and LaSalle Counties, Illinois was preserved and included in Wilbur Siebert’s seminal book, **The Underground Railroad from Slavery to Freedom: A Comprehensive History** (1898). Before his death on June 17, 1899 in Stockton, California, he also wrote

¹¹⁷ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. XII, p. 4.

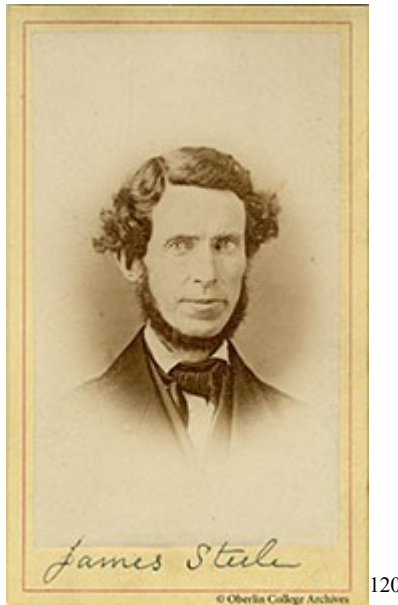
¹¹⁸ History of Livingston County, 1878.

and published a lengthy series of newspaper articles in *The Pontiac Sentinel* newspaper in 1890-1891, which began publication on September 19, 1890 and which is also referenced in Siebert's book. Together, his invaluable letters and newspaper series for the *Pontiac Sentinel* vividly capture in perpetuity his personal experiences steadfastly serving the Underground Railroad and during the Civil War.¹¹⁹

[Sidebar: *Stoking the Abolitionist Fire in the Local 'Free Church'*]

A handful of religious leaders played an important role in fueling antislavery sentiment in central Illinois in the antebellum period. They challenged their followers to examine their conscience and inspired them to give solace and support to fugitive freedom seekers. W.B. Fyfe bears witness to this fact: "For months in 1849, I attended a popular church in Ottawa, but failed to hear one sermon preached, or one prayer put up for the bondman of the South. About this time, I heard that there was a little church meeting in the Mechanics' Hall, a small building standing near the corner of Clinton and --- streets. I understood it was called the 'Free Church' and was opposed to slavery in any form. A small, tinkling cast-iron bell attended to the outside of the hall and rung on Sunday called the willing listeners to meeting. I heard and went.

¹¹⁹ Fyfe, W.B., "A History of Anti-Slavery Days," *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891



120

A Rev. [James] Steele from Oberlin was to preach on one occasion, and as I sat and listened to him, I as one of the ‘common people,’ heard his words gladly. Mr. Steel was a man in middle life, rather tall, a kindly face, a well-formed brain, a pleasing speaker, and when his eye, ‘in a fine frenzy rolling,’ glowed in harmony with a soul imbued with love for universal liberty, and his one arm – for he had but one – swung out in harmony with freedom’s bugle notes, I was taken. I had not heard before such preaching, or such praying in Ottawa; all other talk and all other prayers which I had lately heard seemed dead. How any minister pretending to be a follower of Him who was sent to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, could be pro-slavery, seemed a mystery; and yet this good man, Steel, was, to my personal knowledge, shunned by certain ministers of the Ottawa pulpit of that day. Men were warned to beware of him, he was stated to be a disturber of the church of Christ, an ignorant man, and unworthy of Christ, an ignorant man, and unworthy of Christian fellowship. Steel was like his Master, despised and rejected, and passed unnoticed on the streets of Ottawa by men who were not worthy to serve with him in the pulpit.”¹²¹

¹²⁰ Oberlin College Archive, Oberlin, Ohio.

¹²¹ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. II, pp. 2-3.

PASSING OF W. B. FYFE.

He Died Yesterday After an Illness of Three Weeks.

At 10:30 yesterday morning W. B. Fyfe, who for several years has been engaged in searching records, died at his home, No. 633 East Lindsay street, after an illness of about three weeks. He had been suffering with a form of heart disease for some months, but less than a month since he took to his bed.

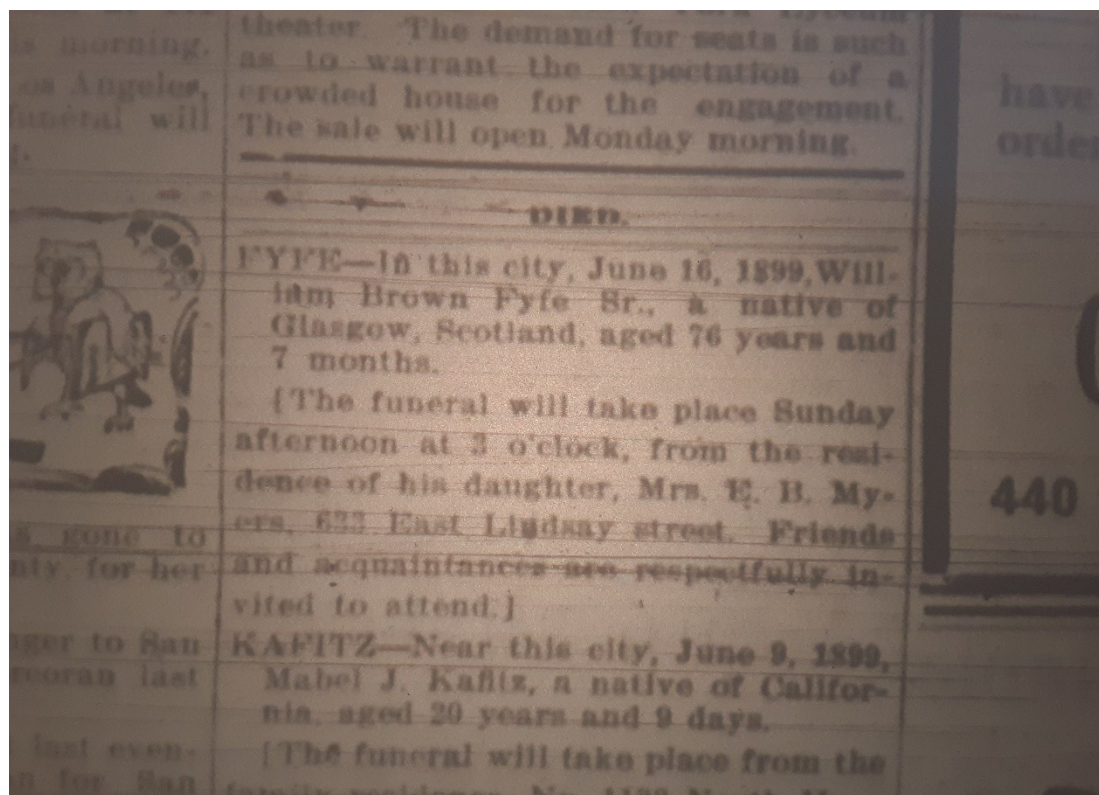
The deceased was a native of Glasgow, Scotland, and was 76 years of age. He came to the United States about fifty years ago and took part in the civil war, having enlisted in the One Hundred and Twenty-ninth Illinois Volunteers in 1862. He was past honored chief of the Caledonian Club, an Odd Fellow and a member of the G. A. R. These societies will be represented at the funeral. Four daughters are left to mourn his loss. Two reside in the East and Mrs. Meyers and Miss Mary B. Fyfe are residents of Stockton.

As a Token of Esteem.

Professor Lewis Thwaites, organist and choirmaster of Central M. E.

Yes
year,
injure
vested
er he
as it
twent
the r
ward
mosp
day o

The
range
ordin
repor
tempe
mon
was 7
at 9 p
fast
lived
the u
ley re
weath
at fo
grees
Wh
fruit
any
the



Gravesite of William Brown Fyfe in rural cemetery near Stockton, San Joaquin County, California.¹²²

¹²² www.Fold3.com/page/630017840_william_b_fyfe/stories.

83

CERTIFICATE OF DEATH.

Fort Lauderdale, Fla.

This Certificate That

William Aaron Goff

aged *76* years

born at *England*

died on the *13th* day of *June* 1944

at *133 Goff Building - Fort Lauderdale*

cause of death *stroke*

the *Male* sex *Married*

Signature *Ball C. Hottel*

PHYSICIAN'S CERTIFICATE.

I certify that I am a Graduate in Medicine of the College of *Ohio*

and that I have studied the

above-named disease from *May 12* to *June 11* 1944

the duration of the *intermittent* nature of the

and mortality *2-3*

Ball C. Hottel M.D.

This Declaration shall be a Nullity and of no effect if it is signed by a Physician who is not duly qualified and licensed to practice, or if it is signed by a Physician who is not duly qualified and licensed to practice in the State of Florida.

Death of William B. Fyfe.

Friday, June 16, 1899, William B. Fyfe died at Stockton, Cal., after an illness of about three weeks. He was born November 19, 1822, in Glasgow, Scotland, and being nearly 77 years of age, his death was not a surprise to those who knew the condition of his health. He left his native country for Canada in 1844, and in 1849 moved to the United States, settling in Ottawa, Ill., where he engaged in merchandising. During his residence in Ottawa he was prominent in the abolition movement, and was associated with James Stout in aiding runaway slaves to Canada. In 1856 he moved to this county, settling in what was then known as New Michigan, now Newtown township. He moved from there to Pontiac in 1862 and in the fall of that year enlisted in Company G, 129th Illinois Volunteers and served through the war.

When Hugh Thompson was elected county treasurer in 1865, Mr. Fyfe was appointed his deputy, and afterwards was elected county treasurer and served the people of this county well and faithfully. He took a prominent part in the politics of this county, and in 1874 was one of the leaders of the anti-monopoly party. He was an ardent free trade advocate and a strong supporter of the greenback cause. In 1898 he moved with his family to California, where he at once became prominent as a grand army man.

During his residence of a quarter century in this county Mr. Fyfe made a host of personal friends. He was active and earnest in everything he advocated, and the community felt his power, which was ever directed for the bettering of his fellow man. He was married in 1850 and raised a family of seven children. He was Unitarian in his religious belief and was not limited to any creed or church. His funeral was held at Stockton, Cal., Sunday, June 18th, and attended by the G. A. R., the Calidonians, and the Odd Fellows, which orders he loved and aided both in Illinois and California. The world in which he moved was better by William B. Fyfe living in it, and his old friends and neighbors think of him with kindness and love.

123

¹²³ Pontiac Free Trader and Observer, July 7, 1899.

- Mary (Stark) Fyfe – An abolitionist and wife of W.B. Fyfe. She was credited by her husband as “a true friend of the poor slave” and recognized as deeply involved in UGRR activities.¹²⁴
- Mr. and Mrs. Charles Preston Gooding – Abolitionists who lived in Ottawa, LaSalle County, Illinois. “The Doctor was a tall, intelligent-looking man, ready in every good word and work to aid fallen humanity. His home was near the public square, on the west side of LaSalle Street, near Main. Mrs. Gooding was a kindly, genteel little lady, a worthy helpmate to the Dr. and a fine specimen of a refined Christian woman.”¹²⁵
- Rev. Nahum Gould (1798-1875). Born in Warwick, Franklin County, Mass., in 1798. Crippled by an accident and unable to labor, he attended an academy at New Salem, and taught school alternately, till he entered Amherst College and graduated in 1828. He studied theology with Dr. John Woodbridge, of Hadley. He married Rebecca B. Leonard. Was ordained a minister of the Presbyterian Church and appointed a missionary in the State of New York.



May 5th, 1834, with his wife, three children and his sister, Semira (who afterward married Thomas Hartsell, of Hennepin), started for Illinois in a

¹²⁴ Wilbur H. Siebert Papers, letter from W.B. Fyfe, Stockton, California, January 30, 1896, p. 2.

¹²⁵ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. III, p. 3.

light wagon; they generally found accommodations for the night at the houses along the route, but were sometimes compelled to sleep in their wagon. He arrived at his wife's brother's, Dea. John Leonard, at Bailey's Grove, on June 12th. He was first settled at Union Grove, and preached occasionally at Hennepin and Vermilionville. He organized or assisted in organizing a Presbyterian Church at Hennepin, Dec. 29th, 1834 ; one at Union Grove, Dec. 3rd, 1834 ; at Vermillionville or Lowell, August, 1834 ; one at Plainfield ; one at Rockwell, January, 1837. That year he built a house and settled at Rockwell. In 1838, his wife, Rebecca Blake Leonard, died, leaving four daughters. The sickness of 1838 swept away more than half of the church. He preached at Troy Grove, and organized a church there. In 1838, being in common with the majority of the population, taken sick, he turned his horse on the prairie to care for himself, and was taken to his sister, Mrs. Hartsell at Hennepin, where his children were. Mr. Hartsell was also sick, and his only child died. Thos. Hartsell died at Waukegan about twelve years since, and his wife, Semira Gould, died at Hennepin, thirty years since, or in 1846. Mr. Hartsell's only surviving child and son lives at Aurora. Mr. Gould returned to Rockwell late in the fall, and in the spring of 1839 married Sarah Dewey, daughter of Roswell Dewey. He left for his health and lived at Princeton one year, then settled at Troy Grove; preached and taught the district school and kept a station on the Underground Railroad, and claimed that the passengers went safely through. While at Homer, he was a sort of an itinerant on a missionary circuit to Indian Creek, where he organized a church in 1843; one in Paw Paw in 1844 ; preached in Harding and Serena ; suffered many hardships and encountered many dangers and narrow escapes in fording streams and other new-country experiences. In 1846, he removed to Gouldtown in the town of Freedom, where he resided four years, then to Northville, and to Somonauk in 1859. In November, 1850, his wife, Sarah Dewey, died; in, 1858 he married Lois Jane, widow of Rev. Francis Leonard, of Galesburg. His family lived with or near him till 1871, when one daughter went to Nebraska, one died, one went to Iowa, and one to Minnesota. In October, 1871, he removed to Nebraska, and settled at Kearney Junction. He secured the organization of a church at Kearney, aided efficiently in organizing the presbytery of Kearney and synod of Nebraska, and presided at the first meeting of each. He died at his home in 1872, aged 74, and his grave overlooks the city which had but one house when he went there. But few men have had more varied experiences—seen more of new

country life, or labored more zealously in their chosen field, or accomplished more for which his church should be grateful.¹²⁶

- The Grow Family -- (Ottawa/LaSalle County). In recounting one rescue, W.B. Fyffe referred to consulting “the anti-slavery men of Ottawa, such as John Hossack, D. C. Hard, *the Grows*, etc.”¹²⁷ In another case employing a local abolitionist as a decoy, a fugitive “went to the house of refuge kept by *the Grows*, and from thence on to the Queen’s Dominions [Canada].”¹²⁸
- William and Minerva Hickok -- abolitionists and UGRR ‘station agents’ in Troy Township, Will County, Illinois. He was present at the fugitive Jim Gray’s legal proceeding in the Ottawa Courthouse and helped him escape. They were also the parents of Wild Bill Hickok, famous gunfighter in the American West.¹²⁹
- Dr./Rev. Horace H. (Hannibal) Hinman, (May 2, 1822- July 16, 1910) (Sunbury Twp./Livingston County). ‘Conductor’/‘Station Agent’ on the UGRR. (Home posted on map by Fyffe in Siebert’s book.) He was born on May 2, 1822 in Woodbridge, New Haven County, Connecticut. He married three times: (1) on March 25, 1846 to Rachel Amanda Burke and who died in Willoughby, Lake County, Ohio on November 21, 1848; (2) on October 24, 1860 in Wakeman, Ohio to Julia Atwater who was born in Homer, Cortland County, New York and who died on October 11, 1859; and (3) on October 24, 1860 to Sarah Frances Strong (daughter of Mr. and Mrs. Cyrus Strong) who was born in 1831 and who died August 7, 1914 in Oberlin, Lorain County, Ohio. He had three children: Susan born November 12, 1867 in Will County, Illinois; (Rev.) George Warren Hinman born December 22, 1869 in Baraboo, Wisconsin and who died October 13, 1940; and Herbert John Hinman born October 19, 1872.

In 1852, Hinman and his family moved to Livingston County, Illinois.

¹²⁶ History of LaSalle County, Illinois by Elmer Baldwin, Chicago, Rand, McNally & Co., Printers, 1877, Sketch of the Pioneer Settlers of each Town in the County. LaSalle, page 377-379.

¹²⁷ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac Sentinel, 15-part newspaper series, 1890-1891, Ch. II, p. 6

¹²⁸ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Chapter III, p. 5.

¹²⁹ McClellan, Larry A., *Onward to Chicago: Freedom Seekers and the Underground Railroad in Northeastern Illinois*, Carbondale: Southern Illinois University Press), 2023, p. 187.

Died July 16, 1910 in Oberlin, Lorain County, Ohio and gravesite in Wakeman Township Cemetery, Wakeman, Huron County, Ohio.

THE CITY SHADE TREES.	NECROLOGY.	THE OBERLIN
<p>belief quite prevalent among city lot owner also middle of the street and control the shade trees along his property, and state how they may be cut down. This is only right the abutment has to the street, in it, which is excluded by the general of ingress and egress, the fee is in the munition, for the use of the exclusive right of ingress does not invest such with any right above to mutilate or in any or remove such shade than it does to take up, the sidewalk in front; both rest upon the, as to ownership, or to and right of congested streets and parks and in, with the power to cutting, trimming preservation of such trees is code of Ohio, Section upon municipal corporation upon individual abutment.</p>	<p>*Rev. H. H. Hinman died Saturday morning, aged eighty-eight years, two months and fourteen days. The funeral was held at his late residence at ten o'clock Monday morning, with interment at Wakeman.</p> <p>Horace Hannibal Hinman was born May 2, 1822, in Woodbridge, Conn., but came, with his parents nine years later, to Litchfield, Medina county, Ohio. His early education was received in the public schools of Litchfield, Grafton and Elyria. He began teaching at the age of sixteen, and continued for some years in various parts of Ohio, Kentucky and Indiana, meanwhile reading medicine with different physicians. In 1841 he came to Oberlin and spent a few weeks in study, but the toil of chopping wood for his board proved too great for his frail strength. He entered the medical college at Willoughby in 1844. During his medical course, the premature death of the brother next him in age, together with a classroom utterance of one of his professors, resulted in his conversion. He was graduated in medicine February 26, 1846, but his practice was soon interrupted by a call to more directly religious work. His interest in the various lines of reform, in which he after-</p>	<p>he gave to Missionary</p> <p>In the spring broken head From that were large own health the aged recently present world.</p> <p>In acknowledgment care that would wise made of which religious anxiety</p> <p>He retained current even to the present the last day</p> <p>He was 1846 to 1846 died in 1846 who died 1860 to 1860 survives daughter</p> <p>If you have want some about 50 a special</p> <p>DO YOU treating N will appreciate</p>

corporations a
blic roads ob-
has only the
the taking of
nt and repairs.
remains in the
the road is
owners, each
middle of the

rom an attor-
de trees, ren-
of one of our
may be of in-

If the above
on of the law
nd their care,
t to the shade
as in front of
t to see that
rlin are kept
ition the year
understands it,
no right to
is the duty of
of the refuse,
es blown down
s every village
rester or tree

lines of reform, in which he after-
wards engaged, began early. At nine
years of age he found in his geogra-
phy a statement that slavery existed
in parts of the United States. Despite
his teacher's corroboration he could
not believe so monstrous a statement
until it was confirmed by his mother.
His first essay was on the subject of
slavery, his father commending his
effort, though not then sharing his
views. His mother taught him also
to hate Masonry, and in the medical
college he successfully opposed the
organization of a secret fraternity. It
should be said that his mother's
teaching was positive as well as neg-
ative, for she often urged him to en-
ter the service of the Master, and re-
garded his conversion as the answer,
of which she had been already divine-
ly assured, to her many prayers.

In 1849 he began preaching occa-
sionally, and in 1850 he applied to the
American Missionary association to
be sent to the Mendi mission in West
Africa, but was rejected because of
his feeble health. During the decade
of the fifties, when he lived in Living-
ston county, Illinois, he practiced
medicine, conducted a farm, served
as county school commissioner, held
temperance and anti-slavery meet-
ings, preached and organized churches
on a non-sectarian basis, operated a

will appr
Balm, the
for this d
erties it
Cream Ba
so success
Hay Fev
There is r
spray up
passages.
ing spray
Bros., 56

Classi

WANTED—
dy or ge
York hou
Oberlin. M
ed as to
need answ
Address M
rain, Ohio.

LOST—Ab
watch, h
H. on one
other. Fif
to Oberlin
asked.

WANTED—
location,
to dork out
perienced.

every village
rester or tree
should be to
es of the vil-
a matter wor-
l Oberlin peo-
in the beauty
lage.

ere are a lot
t need atten-
e looked after.
ld not escape
linemen for
ght companies
butchering up
l so disposed.
the way of
g and remov-
done under
se who have
In this way
rred or their

NEEDED

mel's Report
ter Than

temperance and anti-slavery meet-
ings, preached and organized churches
on a non-sectarian basis, operated a
store, aided in the escape of fugitive
slaves, helped to organize the Repub-
lican party in the county and founded
its first paper, "The Pontiac Sen-
tinel," organized an anti-slavery so-
ciety of radical abolition principles as
a corrective to what he considered
the lukewarmness of the Republican
party, helped erect an academy at
New Michigan, took part in public de-
bates on the question of whether the
Bible sustained slavery, lectured on
prohibition, then an issue before the
voters of Illinois, prosecuted illegal
liquor dealers in Pontiac, closing five
or six saloons, and engaged in the
work of an evangelist.

In 1860 he renewed his application
to the American Missionary associa-
tion, was ordained and sent with his
wife to Africa, where he remained
five years, with a brief interval in
this country, the expense of his re-
turn being paid within two weeks af-
terward by his medical services to
English army officers. He returned to
the United States in 1866 and filled
pastorates in Congregational churches
in Homer, Ill., and in Baraboo and
Ironton, Wis.

In 1873 he felt called to engage in
active opposition to secret societies

location
to dork o
perienced
9804 Ray
Ohio.

WANTED
forms.
man comp
Ohio.

FOR SAL
foniers,
dining tab
seat, dishe
beth Stoug
325-R.

IF YOU
pumped
chine & G

FOR RENT
wanga, n
telephone f
50 E. Main

Wanted—
for genera
good plain
washing. V
ply Mrs. E.
St., Elyria, C

er Than

oner Charles
y statement,
r labor is on
e supply does
In brief, the
ad for male
yment offices
mand exceed-
r cent.

male help in
d, the princi-
r in building,
and outdoor

e help aggre-
and exceeding
ent. The de-
principally to
stic service.

hs ending July
9946 persons
ity-seven were
es; one against
six for shorter
r other causes.
g 5655 persons,
g 6.6 per cent
e cases the in-
ed, and of the
ses fifteen have
nd thirteen re-
fourteen cases,
as, voluntary in-
eraging 5.7 per
by employers.

Ripon, Wis.

In 1873 he felt called to engage in active opposition to secret societies, and organized a state convention for that purpose, which was held in October of that year in Ripon, Wis. He resolved to devote his life to the age of seventy, if spared, to this cause, and was enabled to carry out his vow. He lectured in all parts of the Union, except the extreme West, spending much time in the South. He was occasionally assailed with eggs, and once, in Mississippi, a company of armed horsemen attempted vainly to intimidate him.

In 1890-91 he labored earnestly to secure the unification of all Christians, publishing at Berea, Ky., with John G. Fee and J. Franklin Browne, a monthly called "The Reunion," and organizing two conventions, one in Dayton, Ohio, and the other in Chicago.

In the winter of 1892-93, he became convinced that there is no scriptural ground for the substitution of the first day of the week as the Sabbath, and in the autumn of 1893 he united with the Seventh-Day Baptist church of Chicago, of which he has remained a member. In 1893-94 he preached and did home missionary work for the Seventh-Day Baptists in Iowa, Nebraska and Kansas, securing and baptizing several converts. During the summer of 1897 he acted as Seventh-Day Baptist missionary in Mississippi.

Much of the time from 1895 to 1893

Pos

A fine lot
just in.

1 CE

N. CH

29

Drug S
S

On account of
ing my store or
for sale, consisti
DRUGS, MEDICI
BACCO, STATIO
PENS, CONFECT
LET ARTICLES.

Also stock in
Cleveland, Abbey
zoo, American D
New York. Also
one roll top desk
mier typewriter.

Call or address

C. C. BA

144 E. Co

THE OBERLIN NEWS—PAGE TWO

OGY.

n died Saturday
eight years, two
days. The fu-
s late residence
y morning, with
n.

nman was born
dbridge, Conn.,
ents nine years
Medina county,
cation was re-
hools of Litch-
ria. He began
f sixteen, and
ars in various
y and Indiana,
icine with dif-
1841 he came

few weeks in
hopping wood
great for his
red the med-
ghby in 1844.

e, the prema-
next him in

ssroom utter-
ssors, result-
e was gradu-
ary 26, 1846,
interrupted
tly religious

he gave to the work of the Industrial
Missionary association of Alabama.

In the spring of 1898 he returned in
broken health to his home in Oberlin.
From that time his missionary efforts
were largely confined, so long as his
own health permitted, to the care of
the aged colored man who has so re-
cently preceded him to the better
world.

In acknowledging the providential
care that has guided his life, he
would wish grateful mention to be
made of the unexpected bequests
which relieved his old age from finan-
cial anxieties.

He retained intelligent interest in
current events, especially as related
to the progress of the Kingdom, up to
the last days of his life.

He was three times married: in
1846 to Rachel Amanda Burke, who
died in 1848; to Julia Atwater in 1851,
who died eight years later, and in
1860 to Sarah Frances Strong, who
survives him, together with their
daughter and two sons.

If you have a lot of chickens and
want some poultry netting, we have
about 50 rods we are closing out at
a special price. Miles J. Watson.

DO YOU USE AN ATOMIZER in

[illegible]



Copy of property deed locating Dr. Rev. Hinman's property in Livingston County,
Illinois, Office of Livingston County, Illinois Recorder.

part of the second part:
Whence, That the said part of the first part, for and in consideration of the sum of One thousand
Dollars paid by the said part of the second part, (the receipt of which is hereby acknowledged,) do by these presents grant, bargain, and sell unto the said part of the second part, Three acres and four parts of the fourth part, of land, situate in the County of Washington and
State of Dellaware to wit: 2 1/2 Acres of the 1/4 in 1837 17 1/2
of the 3^d P.M. and the 1/4 of the 1/4 of the 1/4 of the 1/4 of the 1/4
in 1827 16 1/2 of the 3^d P.M.

[illegible]

In Testimony Whereof, The said party of the first part have hereunto set their hands and seals, the day and year first above written.

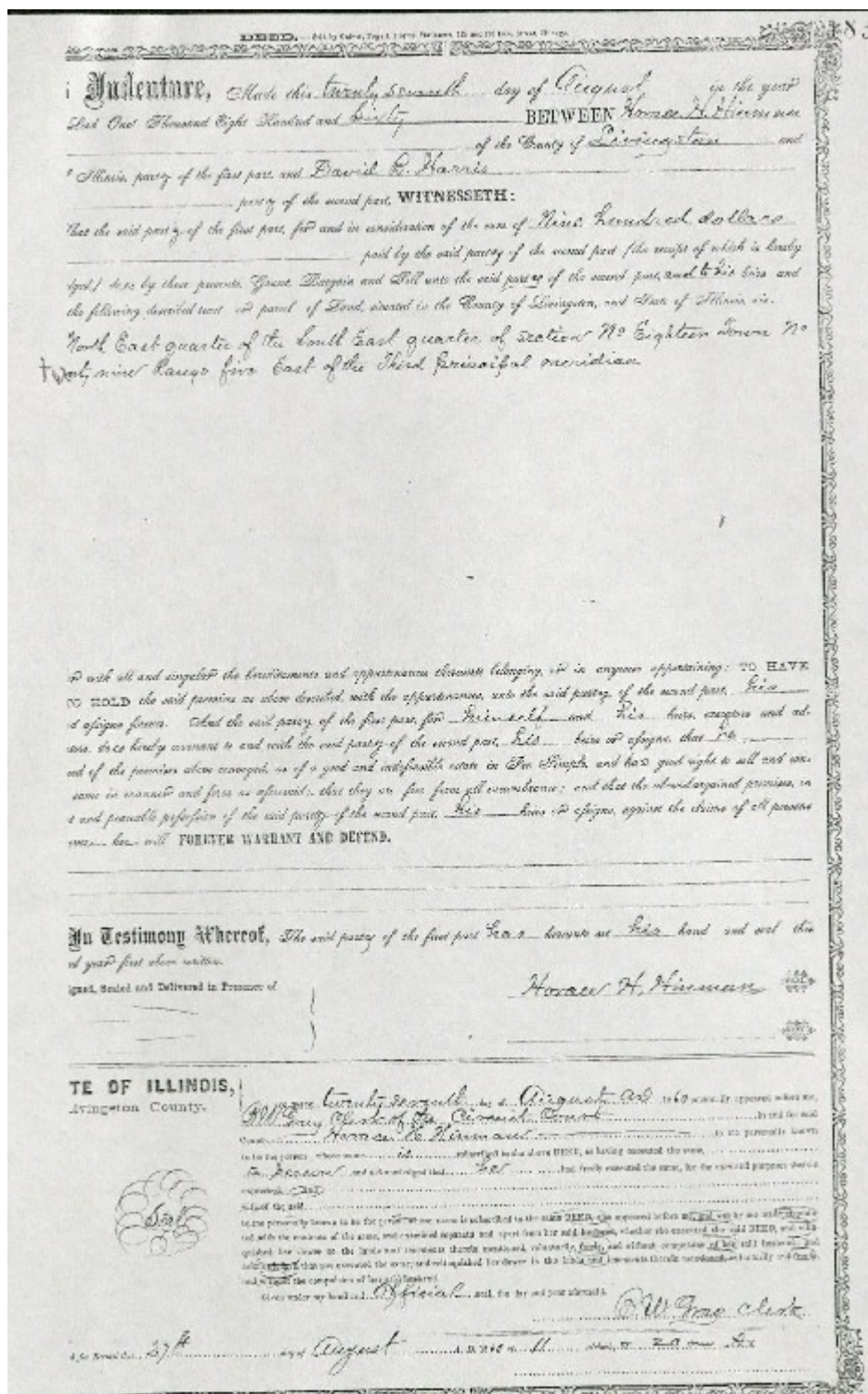
SIGNED, SEALED AND DELIVERED IN PRESENCE OF

Horace N. Nicolson 
 Julia N. Nicolson 

STATE OF ILLINOIS,
Franklin COUNTY.

[illegible]Mississippi 3rd Nov. 1864. H. H. Green 247

Copy of property deed locating Dr. Rev. Hinman's property in Livingston County,
Illinois, Office of Livingston County, Illinois Recorder



Copy of property deed locating Dr. Rev. Hinman's property in Livingston County,
Illinois, Office of Livingston County, Illinois Recorder

561

H. Hinman
 School Commissioner
 State of Illinois
 Livingston County

Certificate of Purchase.
 State of Illinois
 Livingston County

I, George H. Hinman, School Board of
 Livingston County, do hereby certify that John Garritson &
 wife, of the County of Marshall and State of Illinois, has purchased the
 East half of the South East quarter of Section 16 in Township
 12 North, Range 12 East of the 3rd P.M. for the
 sum of \$100.00 and twenty two and twenty five cents
 the receipt of which is hereby acknowledged and that he is entitled to
 a Grant for the same when such patent shall be issued.

Given under my hand and seal of office this 17th day of March 1887.
 George H. Hinman
 School Board.
 Livingston County, Illinois.

Filed for Record July 17th 1887.

John & Garritson
 William Morris
 Sheriff of Livingston

Know all men by these presents that we John & Garritson
 and wife, of the County of Marshall and State of Illinois, have made, executed and by
 these presents do make, execute and appoint William Morris of
 Marshall County, Illinois, my true and lawful Attorney for us
 and in my name to and for any use to sell, lease, mortgage, convey
 of the East half of the South East quarter of Section 16 in
 Township 12 North, Range 12 East of the 3rd P.M. for the
 sum of \$100.00 and twenty two and twenty five cents
 giving and granting unto said Morris in and about the premises
 and vicinity to do all other acts and things in law whatsoever
 needed and necessary to do to and about the premises for
 us and in our names to do execute and perform as fully and to

Copy of property deed locating Dr. Rev. Hinman's property in Livingston County, Illinois, Office of Livingston County, Illinois Recorder.



“Dr. H.H. Hinman.... A man who, with little physical strength, possessed the most magnificent moral courage and downright integrity of any man I ever knew, save perhaps old John Brown, who added to an equal courage physical courage and bodily vigor of grand proportions. The Doctor, meek heroic, energetic, persistent for the right, like his Divine Master *loving absolutely* all men, instant in season and out of season in every good work, was a power for good in this county which few could rightly estimate.” [quote of Capt. William Strawn].

“My old friend and brother, The Rev. H.H. Hinman, a friend of the slave, a conductor on the UGRR, at one time superintendent of public schools in Livingston County, IL, now of *Oberlin, Ohio*....”


...from a recent letter (circa 1890) from Dr. Hinman to W.B. Fyfe in referring to the Abolitionists, remarks:]

“Permit me to say first, that those who aided the escape of the fugitives from injustice were not disloyal nor rebellious. They were in the main God-fearing men and women, who recognized the Divine obligation to be subject to the powers that be as ordained of God. They simply preferred to ‘obey God rather than man,’ but always submitted quietly to any injustice they might be called to endure. They were willing to suffer for conscience’s sake and to commit their reputations to the sober second thought of their fellow men. Nor were they a secret society. There was no pledge of secrecy, no secret meetings and no organization. They were moved by a common impulse of humanity and bound by no law, but the law of love.”¹³⁰ _

“H.H. Hinman still faithfully serves his day and generation as a missionary, after having lived many years in Africa. He now represents the Anti-Secret-Society Association in its crusade against Masonry and kindred clans. He was one of the first to espouse Abolition sentiments in the county, and never let his light be hid under a bushel, or anything else.”¹³¹

¹³⁰ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IV, p. 2.

¹³¹ *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron, Jr. & Co.), 1878.




Horace H. Hinman

BIRTH	2 May 1822 Connecticut, USA
DEATH	16 Jul 1910 (aged 88) Oberlin, Lorain County, Ohio, USA
BURIAL	Wakeman Township Cemetery Wakeman, Huron County, Ohio, USA
PLOT	East Section - Row 5
MEMORIAL ID	87528605 · View Source

information from "Huron County, Ohio Cemetery Inscriptions by Huron Co. Chapter of the Ohio Genealogical Society, 1997"


Family Members

Parents




Susanna Almira
Warren Hinman
1792-1857

Siblings




Andrew Jackson
Hinman
1828-1853

Spouse



Sarah Frances
Strong Hinman
1831-1914 ([m.](#)
[\(marriage\)](#) 1860)

Children



Susan F. Hinman
1867-1952

Died July 16, 1910 in Oberlin, Lorain County, Ohio and gravesite in Wakeman Township Cemetery, Wakeman, Huron County, Ohio.



Sarah Francis *Strong* Hinman

Birth: 1831

Death: 1914 (age 82 or 83)

Burial: Wakeman Township Cemetery

Wakeman, Huron County, Ohio

Plot: East Section – Row5 #7

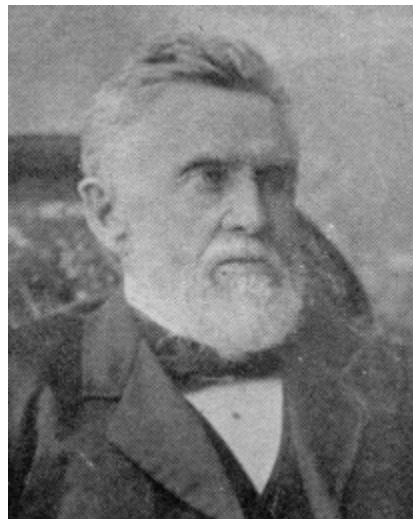


THE UNDERGROUND RAILROAD:

LEVI COFFIN RECEIVING A COMPANY OF FUGITIVES IN THE OUTSKIRTS OF CINCINNATI, OHIO.

(From a painting by C. T. Webber, Cincinnati, Ohio.)

- John Hossack (1806-1891) and Martha Lens Hossack (1813-1899) ; stalwart principled couple of abolitionists, who were ‘conductors’/’station agents’ on the UGRR in Ottawa, LaSalle County, Illinois.



“Born in Scotland in December 1806 and spent his boyhood among the rugged hills, typical of the character of his ancestry, and vividly associated with deeds of conspicuous heroism that inspired his stalwart nature. The dream of a free land and unqualified opportunity turned his face first to Canada, and later to the States, coming to Ottawa in 1849, entering the lumber and grain business with a success commensurate with his thrift and energy.”¹³²

As a twelve-year old, John Hossack and his ten-year old brother (William) emigrated from Scotland to Quebec, Canada in 1818. They lived with their Uncle William, a brother of John Hossack Sr. The boys attended school and, as they grew older, they helped in their uncle’s confectionery store.

¹³² *Portrait and Biographical Album of Livingston County, Illinois*, (Chicago: Chapman Brothers), 1888.

Hossack married Martha Lens in Quebec on April 25, 1833. The young couple moved to the United States and settled on a farm near Lockport, Illinois, where he became a contractor on the Illinois and Michigan Canal, which was under construction. In 1849, they moved to Ottawa, Illinois, where he entered the grain and lumber business, being one of the first businessmen to ship grain and lumber to Chicago by way of the canal.

Martha *Lens* Hossack, wife, mother, and community leader in her own right, was born November 28, 1813 in Greenock, Scotland. She was the daughter of Cord Lens and Ann Gilley. Cord Lens was born in Hanover, Germany, but he moved to Scotland to avoid military training. Ann Gilley's mother's family lived in Wales. She died at the home of her daughter, Mrs. John E. Scott, in Evanston, Illinois on August 30, 1899 at the age of 86 years and was buried in Ottawa, Illinois.

In Ottawa, Hossack's business thrived, and he became one of the highest volume dealers in grain and lumber in what was then considered 'the American West'. Initially, his business relied on an old ferry first established during the Black Hawk War. When the ferry became inadequate to accommodate the increasing trade from the south, he was instrumental in securing the building of a substantial bridge across the Illinois River. Then, attracted by the beautiful view from the south bluff, Hossack built a stately home in 1854 that still stands today.

Hossack was 'prominent in every enterprise for the good of the public in Ottawa.' The period of his life, however, to which he consistently referred with the greatest personal pride was that which marked the connection he and his wife had with the 'underground railway.' As many as thirteen freedom seekers at one time found refuge and safekeeping in the Hossack home, notwithstanding the threat of heavy penalty to be imposed for such violation of the Fugitive Slave Act, which Hossack on all occasions denounced as 'infamous and contrary to the laws of God.' During this period, he became the friend and close associate of William Lloyd Garrison, Owen Lovejoy, Gerrit Smith, John Wentworth, and other men of prominence. Altogether, more than two hundred Negroes are said to have been helped by the Hossack family and enabled on their way from Missouri and Kentucky to Canada from station to station of the 'underground railway.'

Hossack was never shy about his deep and long-standing involvement with the UGRR. In fact, he once boldly published an announcement about it in the local newspaper [*Ottawa Free Trader*]: "On behalf of the Underground Railroad ... We

will be pleased to see gentlemen at the depot and will take pleasure in showing the systematic working of our road. Cars ready at all hours, day and night.”¹³³

... (Ottawa/LaSalle County) ... a staunch abolitionist who was active in UGRR from 1844 onward and core group leader in early days of the anti-slavery movement. “He was a station agent on the U.G. R.R. Co., in the early days of abolitionism; and the record he sends me [W.B. Fyfe] of his kindly treatment of his colored slave passengers speaks well for his big heart and love of liberty.”¹³⁴



From left, infant Fannie Martha Richardson, Annie Hossack Richardson Price, *Martha Lens Hossack*, and Ann Gilley Lens, circa 1859.¹³⁵

“The first slaves I helped to freedom were sent to me [John Hossack] by Mr. Coddington in the year 1844, while I was farming at Hossack’s Grove, twenty-two miles from Chicago; it was before the days of the U.G.R.R. There were no stations between my farm and Chicago, so I had to go all the way without resting at a depot. Harnessing my team to a wagon – no carriage in those days – I went off with the three slaves entrusted to my care. On the way was insulted by a lot of fellows working on the canal [Illinois and Michigan Canal]. They sung out: ‘Uh! The n _ _ _ _ _! The

¹³³ *Ottawa Free Trader*, local anti-abolitionist newspaper, June 18, 1859, p. 3.

¹³⁴ Fyfe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch. X, pp. 1-2.

¹³⁵ <http://johnhossack.com/fredletter.htm>

niggers! And ran toward us; but I had a good team and they could not come up to us. They sent a shower of stones, but no one was hurt. The black laws of Illinois were in full force and a colored man could not travel without free papers, and they were all supposed to be slaves; they had no rights which white men were bound to respect; they could take them and have them sent off to jail, or back to slavery, so that the catcher might get a reward of a hundred or more dollars.

After escaping from the stoning, we went along happy, the slaves singing....

‘I’m on my way to Canada,
That free and happy land;
The cussedness of slavery
I can no longer stand.
I’m on my way to Canada,
Where colored men are free;
The hellishness of slavery,
I never more shall see.’

We were passing another lot of the sons of Erin when they threw down their shovels and made for us, calling out: ‘Niggers! Niggers! Niggers!, but having a good team they could do us no harm. When we neared Chicago, we had to wait until it got dark; then we drove in and found that great philanthropist, Dr. Dyer, to whom I delivered my three slaves. Many hundreds of panting fugitives has he sent to the promised land.”¹³⁶

The first slave he helped to freedom was sent to him by Ichabod Coddington in 1844; he was then living on a farm at Hossack’s Grove, 22 miles from Chicago. He hitched his team to a wagon and started with three slaves entrusted to his care. Outran two hostile gangs of workmen along the Illinois and Michigan Canal who pelted him with stones, before delivering the slaves to the grand philanthropist, Dr. C.V. Dyer in Chicago under cover of darkness... For the next twenty years his life was replete with like instances, varying only in the numbers assisted, the desperate risks taken, the sacrifices, the exposures endured.

Mary Fyfe Emerson, daughter of W.B. and Mary Fyfe recounted particularly her family’s friendship with the Hossack family. In a letter to Wilbur Siebert, she shared clear memories of talking with her mother about the ways in which her

¹³⁶ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. X, pp. 2-3.

family assisted numerous freedom seekers in their home and assisted them onward along the Canal towpath or on parallel roads to other UGRR ‘stations’ like the one operated by William and Minerva Hickok [parents of the renowned lawman ‘Wild Bill Hickok’ of the American West who lived in nearby Troy Grove].¹³⁷

The most high-profile incident in which the Hossack family was involved occurred in October 1859, after which he [John Hossack] and six other local allies were tried in federal court and convicted of aiding and abetting the rescue of Jim Gray, a runaway slave from Missouri. (See biographical sketch outlined from trial transcript cited earlier in this manuscript.) In important respects, it mirrored and complemented a similar rescue case that occurred one year earlier in Oberlin and Wellington, Ohio in 1858.

[Insert the following sidebar under the heading: *The Oberlin-Wellington Rescue*

On September 18, 1858, the good people of Oberlin and Wellington made national news. Their bold action further added to the growing force of the abolition movement.

It was on that day, a young Black man and former slave named John Price was kidnapped outside Oberlin by a slave hunter from Kentucky named Anderson Jennings. Price had been living in Oberlin for 2 years before he was recognized and reported by a neighbor of his former master. Price was lured out of town on the promise of much-needed local work, where he was set upon, captured by Jennings and his assistants, and spirited off to a hotel in Wellington, 9 miles south of Oberlin, where they awaited a train to Columbus to carry him back to slavery in Kentucky.

But the people of Oberlin caught wind of the scurrilous kidnapping and would have none of it. More than 600 Oberlinians dropped what they were doing and immediately trekked by horse, buggy, and on foot to Wellington and surrounded the hotel where Anderson and his band of slavers were held up. Price was freed and escaped his captors out a hotel window and into the welcoming arms and safekeeping of hundreds of friends and neighbors who escorted him back to Oberlin with much fanfare. He was hidden in the house of the future college president, James H. Fairchild, and eventually made his way to freedom in Canada.

¹³⁷ McClellan, pp. 28-29.



138

In the months following, 37 Oberlin and Wellington citizens were indicted for violations of the Fugitive Slave Act of 1850 and put on trial in the U.S. District Court in Cleveland in 1859. Ultimately, Charles Langston, a local Black leader and Simon Bushnell, were found guilty, fined, and jailed. While serving their time in jail, they wrote antislavery tracts and printed a newspaper, *The Rescuer*. After 3 months of imprisonment, they were released and the charges against all others who participated in the rescue of Price were dropped.¹³⁹ The daring rescue and ensuing court case became a cause celebre across the U.S. and abroad. Undoubtedly, it had an impact upon community members who came to Jim Gray's defense and rescue in Central Illinois.

¹³⁸ https://www2.oberlin.edu/archive/wellington_rescue/rescue.html

¹³⁹ Morris, J. Brent, *Oberlin: Hotbed of Abolitionism – College, Community, and the Fight for Freedom and Equality in Antebellum America*, (Chapel Hill: University of North Carolina Press), 2014, pp. 208-211.



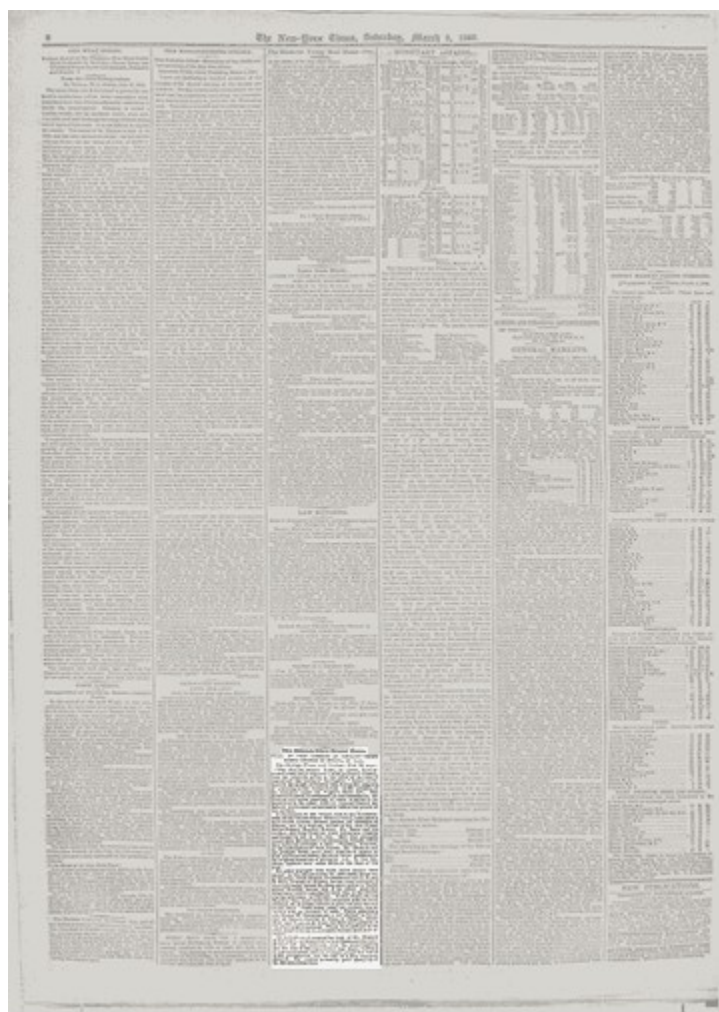
Some of the Rescuers of John Price at the Cuyahoga County Jail in April 1859.]

On September 4, 1859, Jim Gray, one of three slaves who had escaped from Richard Phillips, a planter living near New Madrid, Missouri was captured in Union County, Illinois (not far from St. Louis) and imprisoned under the applicable state law. As this law had been declared unconstitutional by the Illinois Supreme Court, a man named Root came to Ottawa and sought a writ of habeas corpus before Judge J.D. Caton of the Supreme Court. Gray was brought to Ottawa on the night of October 19th and next morning taken before Judge Caton. The judge discharged him from the custody of the state officials, declaring his arrest to have been illegal. But then immediately proceeded to order him held under a writ issued by a U.S. Commissioner, under the U.S. 'fugitive slave law,' remanding him to the custody of the U.S. Marshal, to be taken before Commissioner Conreau. Just as Judge Caton had entered the order, James Stout arose and moved that the meeting resolve itself into a committee to carry out the law, the Abolitionists understanding it to mean a higher than human law. During this moment of excitement Hossack said: "If you want your liberty, come." And, urging the Negro through the passageway made by other Abolitionists to the door and into a carriage in waiting, driven by Charles C. Campbell, the others blocked the doorway, keeping the officer and his posse in the courtroom until the fugitive was safely off. A man willing to aid the slave-power grabbed the lines to stop the horses, but, on Hossack advancing on him with upraised hand, he quickly let loose his hold, and the horses dashed away with Jim Gray on his road to freedom. For this violation of law, Hossack, Dr. Joseph Stout, James Stout and others were indicted by a federal grand jury and all but two were jailed in Chicago. They at

¹⁴⁰ https://www2.oberlin.edu/archive/wellington_rescue/rescue.html

first refused to post bond, but most were released on their own recognizance a few days thereafter. Ultimately, Hossack and Dr. Stout were tried, convicted, and sentenced to pay a \$100 fine and serve ten days of imprisonment. When asked By Judge Drummond what he had to answer as to why this sentence should not be imposed upon him, Hossack delivered an eloquent address to the packed federal courtroom. It was widely publicized and distributed nationwide. (Read below.) It is remarkable that he possessed the courage and boldness to deliver this speech before a federal judge or any other court. It still resonates to his everlasting credit.

*HOSSACK AT CHICAGO--THREE OTHER CITIZENS IN OTTAWA CASE
IN JAIL.*



[From New York Times article on March 3, 1860.]

During the ten days Hossack spent in jail, he was taken out driving by John Wentworth, Mayor of Chicago and other leading citizens. He was guarded by Mrs. Foltz – the jailer’s wife – and feasted and banqueted by the people of Chicago, who paid the costs in the cases. Quite simply, he and Dr. Stout were lionized. Indeed, so much prominence was given to Hossack’s court speech that he was nominated to run for Governor on the Abolition ticket.

**NEW YORK: PUBLISHED BY THE AMERICAN ANTI-SLAVERY
SOCIETY. 1860.**

SPEECH OF JOHN HOSSACK.

[During the February, 1860 term of the U.S. District Court for the Northern District of Illinois, JOHN HOSSACK and JOSEPH STOUT, of Ottawa, were convicted of having aided in rescuing a fugitive slave from the custody of the U.S. Deputy Marshal at Ottawa, Oct. 20, 1859, and sentenced by Judge Drummond to pay a fine of one hundred dollars, and be imprisoned ten days. Mr. HOSSACK is a Scotchman by birth, but spent many years of his life in Quebec, following the occupation of a baker. About twenty years since, he removed to Ottawa, Illinois, and assisted in the construction of the Illinois and Michigan Canal. He has been for some years past a prominent dealer in grain, has acquired a competency by enterprise and industry, and is considered one of the most upright and intelligent citizens in the community. The following Plea, made by him before the Court, evinces true nobility of soul, the highest moral integrity, the most generous humanity, and genuine manly eloquence. Let it be read in every household, so that the execution of the infamous Fugitive Slave Act, in every part of the North, shall be rendered impracticable by a regenerated public sentiment.]

MAY IT PLEASE THE COURT:

I have a few words to say why sentence should not be pronounced against me. I am found guilty of a violation of the Fugitive Slave Law, and it may appear strange to your Honor that I have no sense of guilt. I came, Sir, from the tyranny of the Old World, when but a lad, and landed upon the American shores, having left my kindred and native land in pursuit of some place where men of toil would not be crushed by the property-holding class. Commencing the struggle of life at the tender age of twelve years, a stranger in a strange land, having to earn my bread by the sweat of my brow, your Honor will bear with me. Unaccustomed as I am to appear in Courts, much less to address them, I have feared that I might fail in

bearing myself on this occasion worthy of the place and the position I occupy, and the great principles involved in the case before you. I say to your Honor, therefore, if I fail in observing the usual forms of the place, it will be from a want of judgment and error of the head, and not of the heart. Therefore, I do not think I shall fare worse at the hands of your Honor, if I state plainly my views and feelings on the great question of the age—the rights of man. I feel that it is a case that will be referred to long after you and I have gone to meet the great Judge of all the earth.

It has been argued by the prosecution that I, a foreigner, protected by the laws of my adopted country, should be the last to disobey those laws; but in this I find nothing that should destroy my sympathy for the crushed, struggling children of toil in all lands.

Surely, I have been protected. The fish in the rivers, the quail in the stubble, the deer in the forest, have been protected. Shall I join hands with those who make wicked laws, in crushing out the poor black man, for whom there is no protection except in the grave, where the wicked cease from troubling, and the weary are at rest?

It is true, Sir—I am a foreigner. I first saw the light among the rugged but free hills of Scotland; a land, Sir, that never was conquered, and where a slave never breathed. Let a slave set foot on that shore, and his chains fall off forever, and he becomes what God made him—a man. In this far-off land, I heard of your free institutions, your prairie lands, your projected canals, and your growing towns. Twenty-two years ago, I landed in this city. I immediately engaged on the public works, on the canal then building that connects this city with the great river of the West. In the process of time, the State failed to procure money to carry on the public works. I then opened a prairie farm to get bread for my family, and I am one of the men who have made Chicago what it is to-day, having shipped some of the first grain that was exported from this city. I am, Sir, one of the pioneers of Illinois, who have gone through the many hardships of the settlement of a new country. I have spent upon it my best days, the strength of my manhood. I have eleven children, who are natives of this my adopted country. No living man, Sir, has greater interest in its welfare; and it is because I am opposed to carrying out wicked and ungodly laws, and love the freedom of my country, that I stand before you to-day.

Again, Sir, I ought not to be sentenced because, as has been argued by the prosecution, I am an Abolitionist. I have no apologies to make for being an Abolitionist. When I came to this country, like the mass from beyond the sea, I was a Democrat; there was a charm in the name. But, Sir, I soon found that I had to go

beyond the name of a party in this country, in order to know anything of its principles or practice. I soon found that however much the great parties of my adopted country differed upon banks, tariffs and land questions, in one thing they agreed, in trying which could stoop the lowest to gain the favor of the most cursed system of slavery that ever swayed an iron rod over any nation, the Moloch which they had set up, to which they offered as human sacrifice millions of the children of toil. As a man who had fled from the crushing aristocracy of my native land, how could I support a worse aristocracy in this land? I was compelled to give my humble name and influence to a party who proposed, at least, to embrace in its sympathies all classes of men, from all quarters of the globe. In this choice, I found myself in the company of Clarkson and Wilberforce in my native land, and of Washington and Franklin, and many such, in this boasted land of the free; and more than all these, the Redeemer in whom I humbly trust for acceptance with my God, who came to heal the broken-hearted, to preach deliverance to the captives, to set at liberty those who were bruised; yea, this very religion binds me to those in bonds as bound with them. Tell me, Sir, with these views, can I be anything but an Abolitionist? Surely, for this I ought not to be sentenced.

Again, Sir, I ought not to be sentenced, because the Fugitive Slave Law, under which I am torn from my family and business by the supple tools of the Slave Power, the slave-breeder and the slave-hunter, is at variance with both the spirit and letter of the Constitution. Sir, I place myself upon the Constitution, in the presence of a nation who have the Declaration of Independence read to them every Fourth of July and profess to believe it. Yea, in the presence of civilized man, I hold up the Constitution of my adopted country as clear from the blood of men, and from a tyranny that would make crowned heads blush. The parties who prostitute the Constitution to the support of slavery are traitors—traitors not only to the liberties of millions of enslaved countrymen, but traitors to the Constitution itself which they have sworn to support. A foreigner upon your soil, I go not to the platforms of contending parties to find truth. I go, Sir, to the Constitution of my country: the word slave is not to be found. I read, "We, the people of the United States, in order to form a more perfect Union, establish justice,"—yes, Sir, *establish justice*—"to promote the general welfare, and to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." These were the men who had proclaimed to the world that *all* men were created equal; that they were endowed by their Creator with certain inalienable rights—life, liberty, and the pursuit of happiness; and contended even unto death for seven long years. Can it be, Sir, that these great men, under cover of those hallowed words, intended to make a government that should outrage justice and trample upon liberty as no other government under the

whole heavens has ever done? This dreadful power, that has compelled the great political parties of the country to creep in the dust for its favor; that has debauched to a large extent the Christianity of the nation; that bids a craven priesthood stand with Golden Rule in hand, and defend the robbing of mothers of their babes, and husbands of their wives; that bids courts decree injustice; Sir, I plant myself upon the Constitution, and demand justice and liberty, and say to this bloody Moloch, Away! Sir, the world has never furnished so great a congregation of hypocrites as those that formed the Constitution, if they designed to make it the greatest slaveholder, slave-breeder and slavecatcher on earth. He is a great slaveholder that has a thousand slaves; but if this law is a true exponent of the Constitution, this Government, ordained for justice and liberty, holds four million of slaves.

No, Sir! no! for the honor of the fathers of my country, I appeal from the bloody slaveholding statute to the liberty-loving Constitution. While these fathers lived, State after State, in carrying out the spirit of the Constitution, put an end to the dreadful system. The great Washington, in his last will and testament, carried out the spirit of the Constitution.

But, sir, the law under which you may sentence me violates both the letter and the spirit of the Constitution. I have a word to say upon the articles of the Constitution which it is claimed the Fugitive Slave Law is designed to carry out.

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on the claim of the party to whom such service or labor is due."

That is the provision that is claimed transforms the Government into a monster of iniquity. I have read, over and over, that article, interpreted by all laws of language known to a plain man. How these three or four lines can transform this Government, ordained to secure justice, into a mean tool to aid the plunderers of cradles, the destroyers of home, the ravishers of women, and the oppressors of men, to carry on their hellish work—how it can do this thing, I cannot see. That article binds the several States separately not to pass a certain law, but where in it do you find a Fugitive Slave Law? Where do you find a Commissioner? Where do you find that the Government is to hunt up and return, at its own expense, a slave that flees from his cruel and bloody master? Where in those lines is the authority to compel me to be a partaker in the crimes of the man-stealer? The General Government is not once mentioned; but the States in their separate sovereignties are named. But, Sir, this article expressly provides that the party making the claim shall have owed him service, or labor due from the party claimed. If Jim Gray owed service, or labor, or money, to Phillips, I am the last man in the world to raise

my voice or hand to prevent Phillips, or any man, from obtaining his dues. What I would grant to the devil himself, I would not withhold even from the slaveholder—his due. Jim Gray claims that he does not owe Phillips a day's work or a dollar of money. Phillips claims that he owes him every day's work that has been deposited in his bones and sinews; yea, the toil of his body and mind both, till death shall end the period of stipulated toil. Here is a question for legal examination and judicial discussion. Does the man Gray owe this man Phillips anything? The Constitution is very clear and very plain in pointing out the way this question is to be settled.

Article V. provides that no person shall be deprived of life, liberty or property without due process of law. That Jim Gray is a person, is admitted on all hands. Phillips admits it; the bloodhounds, marshals and attorneys that hunt him, say he is a person—a person held to service. The amount in dispute is the liberty and life-long toil of a man just entering the full maturity of manhood. A great question lies between these men. But Gray, standing on soil covered by this Constitution, can be robbed of liberty, or the wages of his toil, only by due process of law.

Article VII. says, expressly, in suits at common law, when the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved. Here, sir, is a case involving the question of liberty, and hundreds of dollars of money. The law, Sir, under which I appear before you, overrides these plain provisions, and commits this whole question to one man, and offers him a bribe to trample right and liberty under foot. I know, Sir, it may be said that Jim Gray was a slave, and not entitled to these humane provisions. Had he never worn the chain of the oppressor, nor felt the lash of the bloody task-master—had he been born in Canada, or anywhere else on the globe—had he been a citizen of one of the States of this Union, and never been enslaved, it would have been all the same. His liberty would have been stricken down, and he been given to the party claiming his life-long toil, and your Commissioner would have pocketed the bribe offered by this law for doing such a crime against humanity and the plainest provisions of the Constitution.

No sir; in a Court of the United States, where the Constitution provides for trial by jury, I ought not to be sentenced for raising my hand to rescue a fellow-man from a mob that would strip him of his liberty and life-long toil without due process of law, without trial by jury. Sir, this, law tramples so flagrantly upon the spirit and letter of the Constitution, that I ought not to be sentenced.

Before passing from the Constitutional objections to this law, I would call the attention of your Honor to the partiality of the law, which is so at variance with the designs of the Fathers in organizing this Government. No man can read the Constitution—in which the word slave cannot be found; from which the idea that a

man could be reduced to a thing, and held as property, was carefully excluded—no man, I say, can read that Constitution, and come to the conclusion that slavery was to be *fostered, guaranteed and protected* far beyond everything else in the country. Admit that Jim Gray was Phillips's property, how comes it that that particular property is more sacred than any other property? Phillips's horse escapes from him, and is found in a distant State; but the President of the United States, and every department of Government, are not put on the track to find the horse, and return him to Phillips's stable, and then pay the whole bill from the National Treasury. No, Sir. But his slave escapes—he runs away, and, for some reason, his property in man is so much more holy and sacred, that the whole Government is bound to take the track and hunt, the poor panting fugitive down, and carry him back to his chains and bondage at the Government's expense.

Sir, under a Constitution unstained by the word slave, we have a law magnifying slave property above all other property in the nation—a law giving it guarantees that no other property could possibly obtain. Sir, the partiality of this law is so great, that it stands opposed to a Constitution that guarantees equal justice and protection to all.

John G. Fee is driven out of his Kentucky home, and robbed of the fruits of his life-long toil. There is no power to secure him his home or protect him in his rights of property or opinion. But had John G. Fee only owned a slave, and his slave escaped, the Government, under this law, would have followed his slave to the utmost limit of the United States, and returned his slave to him at its own expense. Your Honor will pardon me, (if I need pardon,) but I cannot, for the life of me, see what there is in robbing a man of his inalienable rights and enslaving him for life, that should entitle it to the special and peculiar protection of national law.

I am aware, Sir, that I shall be reminded that judges, marshals, attorneys, and many citizens, regard this law as Constitutional, and stand ready to execute it, though it trample every principle of the Declaration of Independence in the dust. Sir, no law can be enacted so bad but that it will find men deluded or base enough to execute it. The law of Egypt that consigned the new-born babe to the slaughter found tools for its execution. The bloody decree of Herod found men ready to obey the law of the country, though it commanded the slaughter of the innocents of a province, Sir, tell me not of men ready and willing to execute the law! My Redeemer, whose name I am hardly worthy to speak, and yet whose name is all my trust, although he knew no sin, yet he was crucified by law.

Again, Sir, it will be said that some whom the world calls Doctors of Divinity and Doctors of Law have undertaken to prove that slavery was guaranteed by the Constitution. If that be so, in the name of the Most High God, tear out the red strip

of blood; it was not written by the Angel Gabriel, nor nailed to the throne of the Almighty. If slavery is in it, it is "a covenant with death, and an agreement with hell."

But, Sir, I have one consideration more that I will urge why sentence ought not to be pronounced against me. This law, which I think I have proved outrageous to the rights of man, is so obviously at variance with the law of that God who commands me to love Him with all my soul, mind, might and strength, and my neighbor as myself, and the Redeemer who took upon him my nature and the nature of poor Jim Gray has been so particular in telling me who my neighbor is, that the path of duty is plain to me. This law so plainly tramples upon the divine law, that it cannot be binding upon any human being under any circumstances to obey it. The law that bids me do to other men as I would have other men do to me, is too plain, too simple to be misunderstood. But, Sir, I am not now left to the general law of love in searching for my duty in this case. Permit me to refer your Honor to the oldest law-book in existence. Though it may not be in use in this Court, yet I think it better authority than Blackstone or any law-book that ever was written. It is the book of books. In that book, I find some special enactments given to the Hebrew commonwealth, that leave me in no doubt as to my duty in reference to this law. "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death." Again: "Thou shalt not deliver unto his master the servant that has escaped from his master unto thee; he shall dwell with thee, even among you, in that place he shall choose in one of thy gates where it liketh him best; thou shalt not oppress him." These plain statutes, with many more that I might give, leave me in no doubt as to the mind of the unchanging Jehovah, in reference to man-stealing and slave-hunting. Sir, the whole system of slavery originated in man-stealing and is perpetuated by fraud and violence and plunder. Others may have their doubts as to their duty under this law; I, Sir, have none. This law is just as binding on me as was the law of Egypt to slaughter Hebrew children; just as binding as the law that said, Worship the golden image, worship not God; just as binding as the law forbidding Christ and his Apostles to preach the Gospel. Send me a law bidding me rob or murder my neighbor, I must decline to obey it. I can suffer, but I must not do wrong. Send me a law bidding me join hands in robbing my fellow men of their freedom, I cannot do so great a wrong. Yea, send me a law bidding me stop my ears to the cry of the poor, I can suffer the loss of all these hands have earned, I can suffer bonds and imprisonment—yes, God helping me, I can give up my life—but I cannot knowingly trample upon the law of my God, nor upon the bleeding, prostrate form of my fellow-man. I go not to Missouri to relieve oppressed humanity, for my duty has called me nearer home; but when He that directs the steps of man conducts a poor, oppressed, panting fugitive to my door,

and there I hear his bitter cry, I dare not close my ear against it, lest in my extremity I cry for mercy, and shall not be heard. Sir, this law so flagrantly outrages the divine law, that I ought not to be sentenced under it.

A single remark, and I have done. From the testimony, (part of which is false,) and from your rendering and interpretation of the law, the jury have found me guilty; yes, guilty of carrying out the great principles of the Declaration of Independence; yes, guilty of carrying out the still greater principles of the Son of God. Great God! can these things be? Can it be possible? What country is this? Can it be that I live in a land boasting of freedom, of morality, of Christianity? How long, O, how long shall the people bow down and worship this great image set up in this nation? Yes, the jury say guilty, but recommend me to the mercy of the Court. Mercy, Sir, is kindness to the guilty. I am guilty of no crime, therefore, I ask for no mercy. No, Sir, I ask for no mercy; I ask for justice. Mercy is what I ask of my God. Justice in the Courts of my adopted country is all I ask. It is the inhuman and infamous law that is wrong, not me.

My feelings are at my home. My wife and my children are dear to my heart. But, Sir, I have counted the cost. I am ready to die, if need be, for the oppressed of my race. But slavery must die; and when my country shall have passed through the terrible conflict which the destruction of slavery must cost, and when the history of the great struggle shall be candidly written, the rescuers of Jim Gray will be considered as having done honor to God, to humanity, and to themselves.

I am told there is no appeal from this Court; yet I do appeal to the Court of High Heaven, when Judge Drummond and Judge Caton, the rescuer and the rescued, shall all have to stand at the judgment-seat of the Most High.

I have, Sir, endeavored to obey the Divine law and all the laws of my country that do not conflict with the laws of my God. My humble wish is, that it may then appear that I have done my duty. All I wish to be written on my tombstone is, "He feared God and loved his fellow-men."

No. 1881

Yours, three hours and a
more without ever pro-
nouncing his doctrine as in-
correct. I do not wish to in-
terfere. But, I do plain, I can
plainly recognize a re-
solute person in the
conduct of the *Harvard*
and, indeed, provided per-
sonal questions I shall not in-
terfere.

I hope you will receive in-
formation in the same kind of
temperament, and I have it
in my power to do so.

[illegible][illegible][illegible]

"I don't know how to take it," said the old man, looking at the picture. "I don't know how to take it," said the old man, looking at the picture. "I don't know how to take it," said the old man, looking at the picture.

3, 1860. 141

¹⁴² Fyfe, W.B., "A History of Anti-Slavery Days," The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. XII, p. 1.



The John Hossack House was a ‘station’ on the Underground Railroad, and Ottawa was a major stop because of its rail, road, and river transportation.^[4] Citizens in the city were active within the abolitionist movement. Ottawa was the site of a famous 1859 extrication of a runaway slave named Jim Gray from a courthouse by prominent civic leaders of the time. Three of the civic leaders, John Hossack, Dr. Joseph Stout and James Stout, later stood trial in Chicago for violating the Fugitive Slave Law of 1850.



John Hossack and wife surrounded by their extended family.

Hossack’s return to Ottawa was cause for a citywide celebration. The family mansion was brilliantly illuminated one evening and the spacious parlors were

filled with the old friends and neighbors of Mr. and Mrs. Hossack. Short congratulatory addresses were made by Mayor E. C. Allen, Mr. Duncan McDougal, Dr. C. Hard, Hon. S. R. Lewis, Mr. Wm. Fyfe, Judge E. S. Leland, Dr. Joseph Stout, Hon. Wm. Cullen, Judge Charles Blanchard, Hon. Henry Mayo, Mr. E. Y. Griggs, and Mr. Wm. Osman. In response Mr. Hossack thanked his friends for their kind words to himself and wife and said fifty years was a long time to live with one woman, but a good wife did very much to keep a man in the way he should go.

Hossack died Nov. 8, 1891. The funeral services were conducted from the old homestead, which for thirty-seven years was the home of the deceased philanthropist. The services were simple, yet of a character in keeping with the life of the deceased. The day was far from pleasant, yet several hundred persons ventured out to pay a slight tribute to the one who had fearlessly done his duty to man and his Maker. The services were opened with singing by the Baptist choir, of which church he was an active member for over half a century, and, in the early history of the Ottawa church, its mainstay. Rev. Harris H. Gregg offered the prayer, and then read a scriptural lesson. The 15th verse of the 15th chapter of Genesis was chosen as a fitting subject for his discourse: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Rev. Warren F. Day, who was a friend of Mr. Hossack, and had known of him since 1850, spoke in the highest terms of the deceased. he said: "Another link is broken, another old landmark has disappeared." after speaking of his early knowledge of the dead, in which he characterized him as one of Ottawa's foremost, pushing, thinking men, he said it was not in this relation that made the great impression of the man, but what he had done in behalf of the liberty of men, when they were bought and sold under the stars and stripes. The casket containing the remains was in the east parlor. The brief illness had not left a trace of suffering, and as he lay there it was as though peacefully sleeping. His remains were borne to their final resting place by his sons and sons-in-law.



John Hossack's gravesite in Ottawa Cemetery in Ottawa, Illinois.

“Long after our trial, conviction, and imprisonment in Chicago, and sometime after I was at home in Ottawa, I was in the bank and Judge Dickey came in and asked me to step into the private room of the bank, as he wished to speak with me. You know what an oily-tongued fellow he was, and he opened his subject by a long preamble, saying he hated to take hold of a case against a neighbor, but their profession compelled them at times to act against their inclinations. The long and short of it was that he was employed by Phillips, the slaveowner [in the Jim Gray case] to collect a thousand dollars, the value of Jim Gray, but he was willing to make a compromise with me for five hundred dollars. You may depend that by this time my Scotch was getting up. I told him to go and compromise with the Devil.

He said, ‘Do not get angry.’ By this time, he saw blood in my eye. ‘You scoundrel,’ I said, ‘will you take my children’s bread?’ He got nearly frightened out of his skin and ran in among the clerks of the bank. Oh, how I would have liked to have given him a sound thrashing. We never spoke again. He is now in his grave, so let the curtain drop.”

... words of John Hossack in a letter to W.B. Fyffe in 1891...¹⁴³

¹⁴³ Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIV, pp. 3-4.

Long after his father's death, Hossack's son remembered his involvement and that of their local congregation in a successful UGRR escape in the 1850s: "I recollect one poor slave that was captured near Joliet and was being taken further south on the packet on the Illinois and Michigan Canal. We had no railroads then. Father was on the packet from Chicago. He rushed into the Free Church [in Ottawa], as it was then called – all the other churches were more or less pro slavery. He stopped the preacher and called for volunteers to go to the lock, two miles from town, and rescue the man from bondage. The rescuers overtook the packet in the second lock, but the Negro had already gone. The packets were much smaller than the lock; the steerman had run the boat close to the north side when the Negro jumped off and ran. The boat swung to the south side of the lock and the officers could not get off to catch him. They fired several shots at him but missed their mark."¹⁴⁴

Perhaps the spirit of John Hossack was best capsulized in his visceral response to first encountering the freedom seeker, Jim Gray: "The slave had a trace chain fastened to his legs, his arms pinioned, and a rope around his neck and down between his legs -- the end held by a white man, the negro walking in front.

Hossacks' intense nature, quickened by the antagonism of years of conflict, challenged the brutality and asked, 'What crime has he committed? Has he done anything, but want to be free. And to an impertinent answer he responded, 'That no man could be taken through the streets of Ottawa thus humiliated, not while John Hossack lived.' It is needless to say that the exhibit was made less offensive... The Phillips party put up at the Geiger House, and in deference to the abolitionists, the slave was not put in jail."¹⁴⁵

- David. L. Hough – Abolitionist, lawyer, businessman, and canal collector at LaSalle, Illinois, who alerted John Hossack by telegraph in Ottawa about the fugitive Jim Gray being dragged through town in chains and need "to meet friends at the depot."¹⁴⁶ He originally came to LaSalle County in 1848, having studied law before his arrival. He practiced law locally until 1872 "and is remembered as a sharp business man and a shrewd lawyer. He is

¹⁴⁴ McClellan, p. 27.

¹⁴⁵ Ryan, John R., "A Chapter from the History of the Underground Railroad in Illinois: A Sketch of the Sturdy Abolitionist, John Hossack," *Journal of the Illinois State Historical Society*, Volume VIII, April 1915 to January 1916, p. 27.

¹⁴⁶ Fyfe, W.B., "A History of Anti-Slavery Days," *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch. II, p. 2.

now in Chicago and has come to public notice as President of the Adams & Harrison Street Railway Company.”¹⁴⁷

- Chester Hurd— Abolitionist, resident of Ottawa, LaSalle County, and participant in the fugitive Jim Gray rescue case; provided first-hand, verbal account to W.B. Fyffe... “And from the written and verbal accounts of the ‘Jim Gray fugitive slave case furnished me by John Hossack, James Stout, and Chester Hurd, all of whom were actors in one of the most thrilling narratives of the rescue case of a slave from the hands of tyrants that ever took place north of Mason & Dixon’s line; also, of the trial and imprisonment of the brave captors.”¹⁴⁸
- Claudius B. King – Abolitionist in Ottawa, LaSalle County. He was arrested, charged, and put on trial as a co-conspirator in the fugitive Jim Gray case.¹⁴⁹ According to Fyffe, “We were not so intimate with the other defendant, Mr. King, as with Hossack or the Stouts, and as he was let off with a fine of ten dollars, we presume the jury [in the Jim Gray case] did not consider he was culpable as so many of the others.”¹⁵⁰
- Thomas W. Laughlin (1813 -1860) and Mary Bailey Laughlin (1814-1896) (Bruce Twp./LaSalle County). They were married on July 13, 1837. He was a ‘station agent’ on UGRR in Bruce Township, LaSalle County. The Laughlin family home shown on Siebert map but mislabeled as was the Rev. Dr. Hinman’s home. According to Rev. Dr. Hinman’s letter to W.B. Fyffe....
 “On another occasion, I took a fugitive in the small hours of the morning to the house of *T.W. Laughlin* in Bruce Township [LaSalle County.] In response to my knocking, he demanded, who was there, and what my errand? When I made it known, he most earnestly and reverently thanked God that it was his privilege to deliver the poor and needy and rid them out of the hands of the wicked. Once on the same errand, we were belated and confronted; but two stalwart Negroes as well as myself were more than a match for a single man; and we were permitted quietly to pass on.”
 Also, on a personal note, Rev. Dr. Hinman added: “I want to add a word in memory of some of the beloved friends of those (anti-slavery) days. It was my melancholy privilege to preach the funeral sermon of *Mr. Thos. W.*

¹⁴⁷ *History of LaSalle County, Illinois*, Chicago: Inter-State Publishing Company), 1886, Vol. I, p.399.

¹⁴⁸ Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch. XII, p. 1.

¹⁴⁹ *Ibid.*, Ch. XIII, p. 6

¹⁵⁰ Fyffe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIII, p. 6.

Laughlin, of Bruce (Twp.) I took for my text ‘Know ye not that a Prince and a great man has fallen in Israel today.’ I think all that great congregation thought it an appropriate text. In purity and dignity and true Christian manliness, he was indeed a prince among men.”¹⁵¹

THOMAS W. LAUGLIN

Birth: 1813

Death: May 14, 1860

Burial: Voight Pauper Cemetery

Streator, LaSalle County, Illinois

[Frame the following sidebar under the heading: *The Final Resting Place of An Unsung Local Hero*]

¹⁵¹ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IV, p. 5.



Illinois cemetery is historical prairie land

August 25, 2017

When a person is asked to envision a cemetery, many think of large headstones, in single-file rows, spread out over freshly manicured grass. Ideal and serene and peaceful. But one cemetery is just the opposite and is a historical throwback to the time when settlers were buried there.

Voight Pauper Cemetery, located in Otter Creek Township, Illinois, is a state-designated nature preserve. The location is a prairie cemetery for the German and Irish settlers who came to the region in the 1800s.

This was a pauper cemetery, so the families of the people buried there did not have money for monuments. People driving past the cemetery cannot see the headstones from the road because the land mirrors how it looked in the 1800s, with wildflowers and grass not being mowed. The only time headstones are only visible typically after a controlled burn.

14 graves have been identified in the 1-acre parcel of land, though the list was not exhaustively researched. Many of those buried there were done so around the 1850s to 1860s. The last burial was in 1896.

In 2003, the state had a study of the cemetery and determined that there were more than 100 species of plants. Kim Roman is a preservation specialist with the Nature Preserves Commission and she participated in the 2003 study. “The prairie vegetation has remained, as is, because it was never plowed,” Roman said in an interview. “It is permanently protected. This is what the landscape looked like when the people were buried there).”

Illinois has identified 29 cemeteries as original prairie land, like Voight Pauper Cemetery, and are currently working to make them all-natural preserves. Some people believe that leaving the cemetery unmaintained is disrespectful to those buried in the cemetery but Roman believes it helps honor those because the land is being left as it would have been in the 1800 and providing visitors a chance to look back at the region’s history.¹⁵²

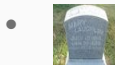


¹⁵² <https://cemsites.com/2017/08/illinois-cemetery-is-historical-prairie-land/>



Family Members

Spouse



Mary Bailey Laughlin
1814-1896

Birth: July 16, 1814

Death: January 26, 1896 (age 81)

Burial: Evergreen Cemetery

Chebanse, Iroquois County, Illinois

Plot: Section 3-13



- Samuel and Ann Lewis (1818-1901). Quakers; station agents in Underground Railroad; “over the years shared vivid memories of their work with freedom seekers... helped form the Republican Party, was very active politically, and served as a state senator.”¹⁵³ His parents, Jehu Lewis, and Rachel Mills, from Pennsylvania settled in Putnam County, in 1833. Samuel R., with his wife, Ann Harley, moved to Section 21 in Fall River, in 1843. He held the office of County Treasurer two successive terms; has been Supervisor of the town several terms and is now chairman of the County Board. His children are: William, who married Ellen Eichelberger, lives in Grand Rapids; Edward C, educated for and admitted to the bar—he married Shellie Armstrong, and took charge of the large farm and stock business left by his wife's father, J. W. Armstrong ; Charles, has just graduated from Oberlin College, and is now in the law office of Lawrence, Campbell & Lawrence, of Chicago; S. Morris is in Chicago University. Mrs. Lewis, mother of Samuel R., died in 1874; her son buried her beside her husband in the Quaker burying ground at Clear Creek, Putnam County.¹⁵⁴

¹⁵³ McClellan, p. 70.

¹⁵⁴ History of LaSalle County, Illinois by Elmer Baldwin, Chicago, Rand, McNally & Co., Printers, 1877, Sketch of the Pioneer Settlers of Each Town in the County. LaSalle, pp. 392-393.



155



- U.S. Representative/Rev. Owen Lovejoy (1811-1864), abolitionist, lawyer, Congregational minister, early member of the Liberty Party, and U.S. Representative (R-IL- from 1857-1864). He also became a ‘conductor/station agent’ on the UGRR, after Elijah Lovejoy, his brother, was murdered in November 1837 in Alton, IL by pro-slavery forces. He was also a valued friend of Abraham Lincoln. Lovejoy was an outspoken, courageous leader of abolitionists in Illinois, condemning slavery and assisting runaway slaves in escaping to freedom;¹⁵⁶

¹⁵⁵ https://www.findagrave.com/memorial/166016037/ann_eliza_lewis

¹⁵⁶ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. II, p. 4.

... “an able speaker with a well-built manly frame, crowned with a massive head, and a mind well filled with past and present facts in regard to the politics of the nation; he spoke out his honest sentiments against a hypocritical church and sham politicians. No one got tired hearing Owen Lovejoy addressing a crowd on the subject of slavery. The secret of his success lay in never tiring his hearers. He kept the various faculties of the mind at work. At one time, he would reason, then he would tell an anecdote, making his audience roar with laughter. He would appeal to Democrats in his crowd, asking them if they had the heart to turn a poor fleeing fugitive woman from their door who begged for shelter and a crust of bread. Lovejoy made Whigs and Democrats ashamed of the fugitive slave law passed by a pro-slavery Congress in 1850, supported by Daniel Webster, and which helped to put the Whig party in its coffin.” ¹⁵⁷



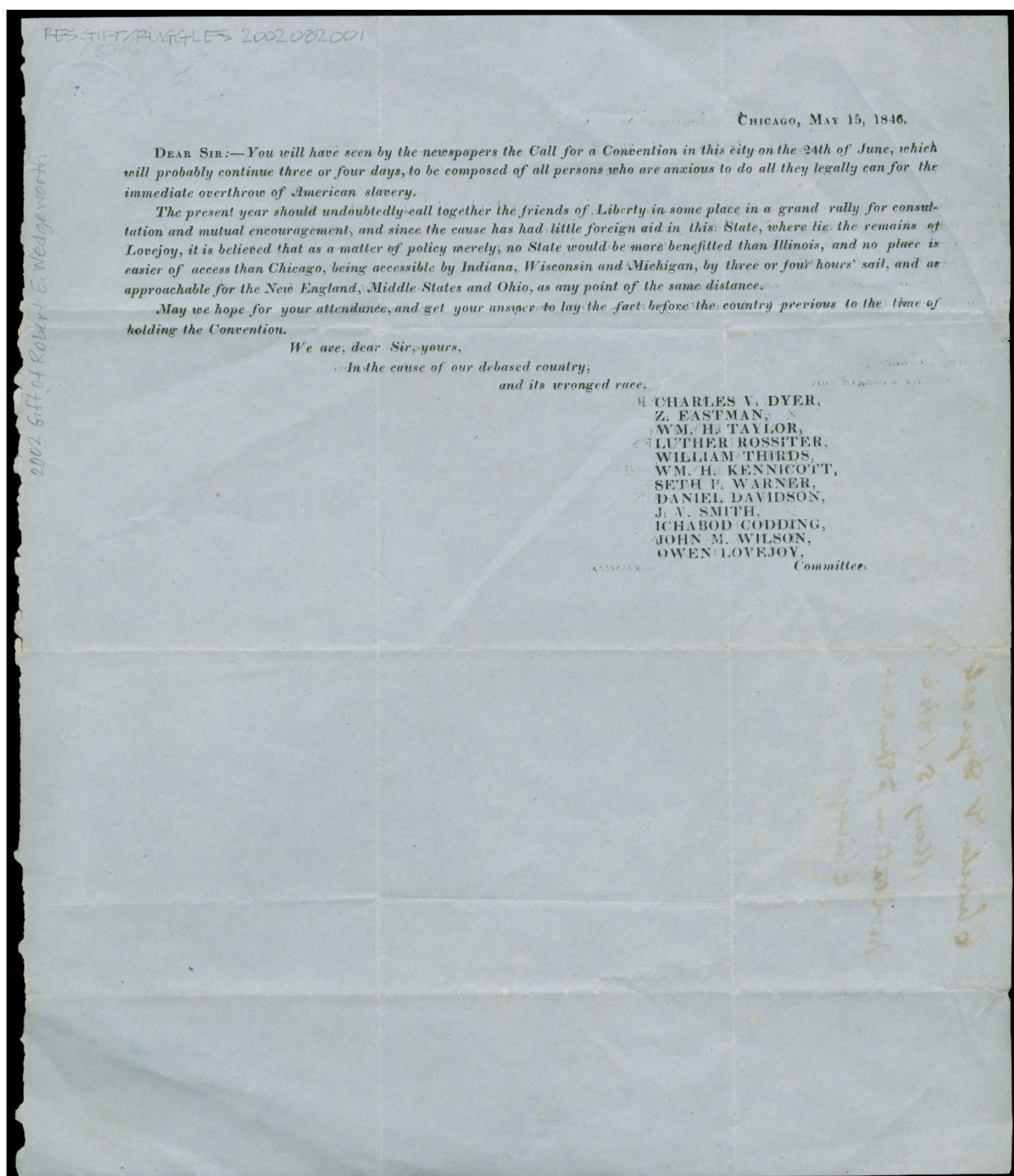
Owen Lovejoy

Once the Republican Party was established in 1854, it subsequently garnered its strongest support in the abolitionist strongholds of rural and small-town New England and the ‘northern tier’ of Great Lakes counties [including Northern Illinois] that some had been dubbed ‘the Yankee West,’ and these numbers validated Garrison’s belief that the best way to make antislavery felt in politics was to build an abolitionist public opinion. “He

¹⁵⁷ Ibid., Ch. II, p. 1.

had, moreover, long admired the role that moralists within the party – Charles Sumner, Joshua Giddings, Ben Wade, and Owen Lovejoy (the martyred printer’s brother) – had played in agitating the large questions of emancipation and the Union, and he could see that their efforts had borne fruit in the rise of newer men – Thaddeus Stevens in Pennsylvania, George Julian in Indiana, Charles Sedgewick in New York, John Andrew, the next likely governor of Massachusetts – who subscribed to *The Liberator* and were determined to prevent issues of conscience from being obliterated in the Republican rush to office.”¹⁵⁸

¹⁵⁸ Mayer, Henry, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin’s Press, 1998), p. 490.



A printed invitation to an anti-slavery convention in Chicago on June 24, featuring Owen Lovejoy, Ichabod Coddington, and other prominent abolitionists, dated May 15, 1846.¹⁵⁹

¹⁵⁹ Chapman, Cristen, "The Anti-Slavery Movement in Chicago and Illinois", (Chicago: Newberry Library Digital Collections), 2015.

He was first elected in the mid-term election of 1856. "For Congress, Owen Lovejoy received 1,451; R.N. Murray, 1097. It is interesting to notice that in all these recorded votes, Lovejoy always lacks a few of the full party vote. He was such a pronounced Abolitionist that, probably, in nearly every county, there were some who called themselves Republicans who would not vote for him. Way down in the heart of many others who did vote for him, there was undoubtedly a rebellion against voting for so pronounced an Abolitionist. Still, he was one of the most brilliant men of his day. Those who had the opportunity to hear him on the canvass will remember him to their dying day, as one of the very ablest and most interesting public speakers they ever heard. To those who used to hear him in the pulpit, before he became an official, the same clear elucidation of doctrine. The same fearful, rugged, pointed portraiture of wrong and error, is well remembered."

160

¹⁶⁰ *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron, Jr. & Co.), 1878.

which prevented the transaction of business, and the Chair was compelled to call the Speaker to the chair, and to report the facts to the House.

Mr. ELY. I move that the House do now adjourn.

Mr. WASHBURN, of Maine. The Chairman of the Committee states that if order is likely to be preserved, so that proceedings can go on, the Chairman of the Committee will resume the chair.

The SPEAKER. Order having been restored, the Speaker will leave the chair, and the Chairman of the Committee will take it.

Mr. WASHBURN, of Maine, resumed the chair, and announced that the gentleman from Illinois was entitled to the floor.

Mr. LOVEJOY. Mr. Chairman, I desire to violate no rule of the House.

Mr. BOYCE. Then behave yourself.

Mr. LOVEJOY. I wish to learn whether it is a violation of the rules to occupy this space in front of the Speaker's chair, or any portion of it? If so, I will cheerfully yield; if not, I claim the right to choose my own position.

The CHAIRMAN. The Chair understands that the rules require that every gentleman shall speak from his seat.

Mr. CURTIS. Or from the Clerk's desk.

Mr. BURNETT. The gentleman has the right to do that.

Mr. McCLEARNAND. Let him speak from the Clerk's desk.

Mr. ASHLEY. It has been the habit of gentlemen to come into the aisle and choose their own position.

Mr. ADRAIN. It is a very bad habit, and we had better change it.

The CHAIRMAN. The Chair is aware that such has been the custom; but if the rule is insisted on, it is the duty of the Chair to enforce it.

Mr. ADRAIN. I hope it will be insisted on.

The CHAIRMAN. The gentleman from Illinois will speak from his seat.

Mr. LOVEJOY. I have no seat.

Mr. ASHLEY. Nor any other member.

Mr. LOVEJOY (taking his place in the Clerk's desk) resumed. Mr. Chairman, I was about stating, when interrupted, that the principle upon which slaveholding was sought to be justified in this country would, if carried out in the affairs of the universe, transform Jehovah, the Supreme, into an infinite Juggernaut, rolling the huge wheels of his omnipotence, axle-deep, amid the crushed, and mangled, and bleeding bodies of human beings, on the ground that he was infinitely superior, and that they were an inferior race.

Mr. GARTRELL, (in his seat.) The man is crazy.

Begin → Mr. LOVEJOY. The second ground upon which it is attempted to justify slavery, or slaveholding, is, that it is a mode of imparting Christianity and civilization to the slaves. Mr. Chairman, I would like to know how slaveholding communities can impart that of which they are not in the possession? The truth is, that the practice of slaveholding has a powerful tendency to drag communities back to barbarism. It is actually having that effect upon the slave States of this Union; and were it not for the Christian

women that have gone from free States and intermarried in the slave States—and were it not for those noble women of the slave States, that preserve womanly purity and Christianity, in spite of the unhappy influences of slaveholding, the slave States to-day would be as far back in barbarism as the State of Mexico.

It is simply from that infiltration—

Mr. SINGLETON. I wish to know if the gentleman intends to cast any insinuation or slur on the women of the South. I want to know that, distinctly and emphatically; because if he does, I will hold him personally accountable for it.

Several MEMBERS. Oh, no. He gives all praise to the women of the South. He compliments them.

Mr. SINGLETON. I repeat, that if he intended to asperse Southern women, or to compliment the women of the North at their expense, I will hold him accountable for it.

The CHAIRMAN. The gentleman from Mississippi is not in order. The gentleman from Illinois will proceed.

Mr. LOVEJOY. It is simply by this contact with free communities; it is, as I said, from the fact that Christian women went from free States, and that the Christian women of slave States—who have not the poor privilege that Sarah of old had of sending the Hagars and Ishmaels to the wilderness—maintained their purity and Christian character, and their testimony against the system, that they were prevented from that retrocession toward barbarism.

Several MEMBERS. That is what he said before.

Mr. LOVEJOY. Sir, if you step into the Smithsonian Institution, or into the Patent Office, you will find implements of husbandry imported from Japan and China, showing just about the same development in civilization as the implements that you find on the plantations. Now, sir, the truth is, that the practice of slaveholding drags slaveholding communities further below the plane of the Christian civilization of the age, than the civilization which the slave receives elevates him above the plane of heathenism by being held in these Christian communities. Sir, how do they impart civilization and Christianity? It is a strange mode of Christianizing a race to turn them over into brutism without any legal marriage. Among the four million slaves in this country, there is not a single husband or wife. There is not legally a single father or child. There is not a single home or hearthstone among these four million. And you propose to civilize and Christianize a people without giving them homes, without allowing them the conjugal and parental relations, and without having those relations sanctioned and protected by law.

Mr. Chairman, no community can make one step of progress in civilizing a race till you give them homes; till you protect the sanctity of the home, as we hold it should be protected in regard to these Mormons on the plains of Utah. Christianizing them, sir! Christianizing them by a new process. The slave States have a right to an exclusive patent for it. Taking them out in the sight of the church, as one was taken out not long ago in the State of Tennessee, by a Presbyterian elder, and laid down on his face on the ground, his hands and feet extended to their utmost tension, and tied to pickets, and the Gos-

Excerpt from speech in the Congressional Record delivered by Owen Lovejoy in U.S. House of Representatives in 1860 entitled, "The Barbarism of Slavery."¹⁶¹

¹⁶¹ Ibid.

pel whipped into him with the broad side of a hand-saw, discolored wheels of sanctification being raised between the teeth every time this Gospel agency fell upon the naked and quivering flesh of the tortured convert. [Laughter.]

A Democratic MEMBER. Did he get the Gospel in? [Laughter.]

Mr. LOVEJOY. Christianized as a young girl was Christianized in this city since the session of Congress, by being whipped and sent to the garret, and found dead in the morning, with blood oozing from nose and ears.

A Democratic MEMBER. Where does that authority come from?

Mr. LOVEJOY. I do not know whether religious rites were had or not. I suppose some pro-slavery priest was invited in to utter impious prayers before God, that the last flagellation might have whipped in Christianity enough to save her precious and never-dying soul. [Laughter.] And now, alarmed, a good black walnut coffin is made and decorated with white ribbons, and placed in the hearse, followed by a hack containing, I presume, the murderess; and my attention is called to the cortege: "See, Mr. LOVEJOY, there is a slave funeral! Is that treating them like brutes?" Look into the coffin! Look into the carriage!!

You say this is horrid. I know it is horrid. I know it is horrid to hold men in slavery. I know it is horrid to doom four million human beings to the condition of chattels, to be held *pro nullis*, *pro mortuis*, *pro quadrupedis*, taken for no persons, for dead persons, for four-footed beasts—men as much entitled to freedom as you and I. Sir, the testimony of all religious societies in the slave States is, that the slaves are still heathen, and it is an utter impossibility to Christianize them and civilize them by this process.

The third point that is relied on to justify slaveholding is, that it is constitutional—that it is guarantied by the Constitution of the United States. Now, Mr. Chairman, I have heard it declared, over and over again, that the Constitution guaranties slavery. I deny it. In no article, in no section, in no line, in no word, in no syllable, can there be any recognition or sanction of human slavery found in the Constitution of the United States. It is not there. It always recognises human beings as persons, and never as property. It does not use the word "slave" or "slavery." Why, sir, when I came up to take the oath to support the Constitution, a whispered buzz, half in earnest and half jocular, passed around: "How can LOVEJOY swear to support the Constitution? How can he take the oath?" I could take the oath to support the Constitution, because I believe in the Constitution, because I hold to it, because my heart is loyal to it. Every part and parcel and portion of it I believe in; but I do not believe in the construction put upon it by those who claim its recognition and sanction of the practice of slaveholding.

Mr. BARKSDALE. No, sir; you stand there to-day an infamous, perjured villain. [Calls to order.]

Mr. ASHMORE. Yes, he is a perjured villain; and he perjures himself every hour he occupies a seat on this floor. [Renewed calls to order.]

Mr. SINGLETON. And a negro-thief into the bargain.

Mr. LOVEJOY. I swore to support the Constitution, because I believe in it. I do not believe in their construction of it. It is as well known as any historical fact can be known, that the framers of the Constitution so worded it as that it never should recognise the idea of slave property, from the beginning to the ending of it. But the advocates of slavery have affirmed a strange doctrine in regard to the Constitution. They think that, because I swore to support the Constitution, I swore to support the practice of slaveholding. Sir, slaveholding in Virginia is no more under the control or guaranty of the Constitution than slavery in Cuba, or Brazil, or any other part of the world, is under the control or guaranty of the Constitution—not one particle.

Mr. McCLEARNAND. I wish to ask the gentleman whether he has always held that the Constitution deserved to be sustained and accepted—whether, at any time in his life, he held that the Constitution ought to be trodden under foot?

Mr. LOVEJOY. Never, sir; never. I always defended it, and always will, whether it be against the Democrats who pervert it, or the disunionists who trample on it.

Mr. McCLEARNAND. If the gentleman says he never said so, I am not prepared to contradict him, for I know nothing, personally, about it; but I had understood that the gentleman once uttered this language: that "the Constitution was a piece of rotten parchment that ought to be trodden under foot."

Mr. LOVEJOY. Yes; that was thrown in my face once before here, and I denied it. It never had the least foundation in truth. I always defended the Constitution, because it was for liberty. It was ordained by the people of the United States, not by a superannuated old mummy of a judge—and a Jesuit at that—but by the people of the United States, to establish justice, secure the blessings of liberty for themselves and their posterity, and to secure the natural rights of every human being within its exclusive jurisdiction. Therefore I love it.

These men can perceive nothing in the Constitution but slavery. A young man leads a blushing bride to the altar, and takes the marital vow before God and attendant witnesses, to love, cherish, and protect her. There she stands—the divinest thing that God has fashioned and placed upon earth—radiant in the beauty of youth; her cheek glowing with the color of the rose, which expands and fades away into that of the lily; her eyes sparkling like the stars from the depths of blue, and her tresses falling around her neck like the locks of the morning. Is the mole on that fair round neck, or the wart on that plump, soft hand, the woman whom the bridegroom swore to love and cherish? Say, sir, is it? So there is the Constitution—instinct with freedom, radiant with the principles of universal liberty, seizing the inspired utterances of our *Magna Charta*, and reducing them to practical and organic realization. Now, sir, I insist that if the clauses that are deemed to refer to the subject of slavery mean all that the wildest enthusiast claims them to mean, they bear no other relation or proportion to the Constitution which I swear to support, than the excrescence on the hand or neck does to the woman whom

the bridegroom vowed to love and cherish. He loves her not for these things, but in spite of them.

So I love the Constitution, not in consequence of these things which are alleged to be in it, but in spite of them. But you will say, the woman had a right to sport an excrescence on her hand if she chose. I concede it; and, as a Federal law-maker, I concede that the States have the right to sport this fungus of slavery, because it is beyond my reach. But time rolls away. This youthful pair have years of middle age upon them. Olive plants have sprung up around the parent stem. The woman has gone mad. She gloats over the excrescence, which has spread and covers her entire hand. She exclaims, "Husband, this is a dear, sweet darling, a real love of a wart, and I want to engraft it on the hands of all our daughters. I had it when I was married; you vowed to protect me, and I claim the right to transfer it to all the children. If you do not, I will go to Indiana, and get a divorce. I will dissolve the Union between us." The husband, calm and firm, replies: "My dear, I have indulged you in this whim about your hand, because I took you for better or for worse, and I thought it one of your individual rights, which I was not at liberty to disturb. But if you propose to transfer this deformity to the daughters, I say distinctly and decidedly, it cannot be done. This is my prerogative, and I must exercise it." So I say to the slavery propagandists, who desire to transplant slavery to the Territories, and thus fasten it upon the daughters of the Republic, "My dears, it cannot be done."

I say, therefore, Mr. Chairman, that there is no justification for this practice of slaveholding, from the fact that the enslaved race are an inferior race; no justification from the pretended fact that it imparts Christianity and civilization to them; and none in the guaranties of the Constitution. Now, there are some Christian men on the other side of the House; I want to put it to them in all candor—for while I intend to speak of slaveholding with as severe terms of reprobation as I possibly can, I do not intend to offend any individual personally—I want to know of you, Christian gentlemen, how you are going to Christianize men when you do not give them homes?

A MEMBER. Give them what?

Mr. LOVEJOY. Homes—a legal sanction to the conjugal and parental relations. How are you going to Christianize men whom you turn out to herd together like the buffaloes that roam upon the Western prairies? You cannot do it.

It may be asked, sir, when I confess that I have no control over this matter, why discuss it; why talk about it?

Mr. SINGLETON. I want to know if the gentleman gives homes—

Mr. LOVEJOY. I must decline to yield to the gentleman.

Mr. SINGLETON. I want to answer the gentleman's question by asking him another. I want to know if he gives homes to the negroes he carries from the South to Canada and other places?

A MEMBER. The negroes he steals?

The CHAIRMAN. The gentleman from Mississippi is not in order.

Mr. BARKSDALE. I hope my colleague will hold no parley with that perjured negro thief.

← End

Mr. LOVEJOY. It is asked, why discuss this question? Why talk about it, when it is confessed that we have no constitutional power to legislate upon it? I will tell you, Mr. Chairman. It will be recollected that Mr. Webster once said, when speaking of the threatened interposition of Russia to snatch Kossuth from the protection of Turkey, for the purpose of sacrificing him on the altar of despotism: "Gentlemen, there is something on earth greater than arbitrary or despotic power. The lightning has its power, and the whirlwind has its power, and the earthquake has its power; but there is something among men more capable of shaking despotic thrones than lightning, whirlwind, or earthquake; and that is the excited and aroused indignation of the whole civilized world."

Sir, before the public sentiment of the Christian and civilized world I propose to hold up to universal reprobation this practice of slaveholding. I propose to hold it up in all its atrocity, in all its hideousness, just as gentlemen have been holding up the practice of polygamy, and reprobating it; and, sir, that public sentiment of the civilized world will burn upon this practice of slavery, and ultimately secure its removal in the only proper way: by the action of the slave States themselves. That is why I discuss it.

Mr. Chairman, my time is passing away, and I must hasten on. I want to come to a few things that have been under discussion during the inchoate condition of the House, whilst this Hall was echoing with ululations that would have drowned the lupine chorus of the Alps, of "Helper," "John Brown," "incendiarism," the "torch of the incendiary," and the "knife of the assassin." One gentleman from Virginia stood up in his place, and wanted to know where there was a man who would endorse the Helper book. He wanted such a man, if there was one here, to stand up, that he might look upon the traitor. Mr. Chairman, I, for one, signed the paper recommending the circulation of the Helper book. I signed it intelligently. I was neither engrossed nor abstracted. I did it because I wanted to do it; and now, if the gentleman wants to look upon that kind of a traitor, *Me, me, adsum qui feci, in me convertite telum*; I did it. I will sign a recommendation for the circulation of any book that I choose, without asking permission of the gentleman from Missouri, [Mr. CLARK,] or of any other gentleman in the House or out of the House. I will sign a paper recommending the circulation of the Bible or the Koran, Young's Nights Thoughts or Tom Moore's Anacreon, Jonathan Edwards on the Decrees, or Tom Paine's Age of Reason, just as I please.

I claim the privilege, as an American citizen, of writing my name and recommending the circulation of any and every book, without being held amenable to gentlemen upon this floor, or anywhere else. That is my answer in regard to it. I have more than that to say. I say nothing about some points in the book. I have no doubt that there is considerable bombast and fustian and violence of language in it, because the author was educated in a slave State; and

Until his death, Lovejoy doggedly challenged his fellow Republicans to do the right thing. “Many opportunistic Republicans reacted with hostility as Sumner, Julian, Lovejoy, and other radicals began to advocate an emancipation policy, and party regulars, in fact, tried to restrict the radicals’ participation in conventions and denied them coverage in their newspapers. Moreover, famous evangelicals like Henry Ward Beecher condemned a wartime abolition as an unconstitutional ‘revolution’ and warned that ‘the conflict must be carried on through our institutions and not over them.’”¹⁶²



Gravesite of Owen Lovejoy in Oakland Cemetery in Bureau County, Illinois.

Abolitionist, minister, US Congressman. He was one of America's most influential anti-slavery activists before and during the Civil War, and a trusted ally of President Abraham Lincoln. The son of a Congregational minister, Lovejoy was born in Albion, Maine, and graduated from Bowdoin College in 1832. He studied law but never practiced, turning instead to theology. In 1837 he witnessed the murder of his brother, abolitionist Elijah Parish Lovejoy, by a pro-slavery mob, and vowed to continue the cause that had been "sprinkled with my brother's blood". The following year he settled in Princeton, Illinois as pastor of the Congregationalist Church, and used the pulpit to further his belief that slavery could be ended through political action. During the 1840s and 1850s Lovejoy's home was a "station" in the Underground Railroad and he was arrested several times for harboring runaway slaves. At one point he even advertised his services in a Chicago newspaper, inviting "Ladies and Gentlemen of color from the South who wish to travel North for the benefit of their condition" to visit him. He would later declare before Congress, "Owen

¹⁶² Mayer, p. 528.

Lovejoy...aids every fugitive that comes to his door and asks it. Proclaim it then from the housetops...I bid you defiance in the name of my God!" Following the controversial passage of the Kansas-Nebraska Act (1854) he won a seat in the State House of Representatives and helped organize the Republican Party both nationally and in Illinois; it was then that he became friendly with Abraham Lincoln. In 1856 Lovejoy was elected to the first of four consecutive terms in the US House of Representatives, where he would serve Illinois' 3rd and later 5th Districts until his death. His furious abolitionist oratory initially won him a reputation as the most radical of the "Radical Republicans", but in time he moderated his views for the good of the cause and the party unity needed to win it. He successfully campaigned for Lincoln in 1860 and from then on was the President's most steadfast supporter in Congress, although he was personally impatient with Lincoln's cautious approach to Emancipation. Lovejoy mused, "If he does not drive as fast as I would, he is on the right road, and it is only a question of time". The tragic Civil War years deepened their friendship and they would occasionally find solace reading from the Bible together. Ailing from cancer in his final months, Lovejoy left Washington in March 1864 to return home but died en route in Brooklyn, New York. Upon hearing the news Lincoln wrote, "To the day of his death, it would scarcely wrong any other to say, he was my most generous friend." His remains were returned to Princeton for interment at Oakland Cemetery; there is also a cenotaph for him at Washington's Congressional Cemetery. The Owen Lovejoy House in Princeton - with its secret compartment where escaped slaves were presumably hidden - was opened as a museum in 1972 and declared a National Historic Landmark in 1997.¹⁶³

- **Benjamin Lundy** (1789-1839) (Putnam County) Founder and editor of the *Genius of Universal Emancipation*, an early abolitionist newspaper started in Baltimore, Maryland. He was the mentor and a profound formative influence on firebrand William Lloyd Garrison and the entire abolitionist movement. According to Garrison, 'Friend Lundy opened my eyes and 'inflamed my mind.' When Lundy declared, 'I shall not hesitate to call things by their proper names, nor yet refrain from speaking the truth,' a thrill went through Garrison, and when Lundy added, 'Take right hold! Hold On! And never abandon an inch of ground after it has been taken,' Garrison's soul burned with desire to do battle.¹⁶⁴

Lundy was born into a New Jersey Quaker family. His mother died when he was very young and he had a difficult childhood marked by long bouts of illness that kept him from school and left him partially deaf and spiritually inert.

¹⁶⁵ He left home at age nineteen, traveled west, and apprenticed as a saddle and

¹⁶³ <https://archives.wheaton.edu/agents/people/2721>

¹⁶⁴ Mayer, Henry, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin's Press, 1998), p. 53.

¹⁶⁵ Mayer, Henry, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin's Press, 1998), p. 51.

harness-maker in Wheeling. It was there that he witnessed the brutal exploitation of slave pens. He subsequently told Garrison that observing human beings in chains awaiting shipment down the Ohio River ‘grieved my heart and the iron entered my soul.’ His conscience then and there steeled him to ‘break at least one link’ of the oppressive system of slavery. He sold his harness-making business and began traveling widely across the Upper South like an itinerant preacher, holding meetings wherever he could, encouraging the formation of at least 130 local anti-slavery societies, and learning the essentials of the newspaper editing and printing.¹⁶⁶



In 1824, he and his young wife moved to Baltimore, thinking that he would have greater influence publishing his fledgling newspaper on the eastern seaboard. Tragically, upon returning from a trip accompanying manumitted slaves to Haiti in 1825, he learned that his wife had died in childbirth, leaving him with five children (including infant twins) to raise. He made the very difficult, fateful decision to turn his children over to foster families to free himself completely to the cause – to open America’s eyes to the scourge of slavery.

In Baltimore, he suffered the wrath of local slave traders, endured brutal beatings on the street, and overcame a local judge’s effort to suppress his newspaper on trumped-up charges of libel.

Throughout his arduous career, Lundy remained a steadfast pioneer American abolitionist, who has received little recognition when compared with that accorded to other figures in the antislavery crusade in the United States. To sum up, he was among the first courageous individuals to publish an antislavery newspaper, *The*

¹⁶⁶ Ibid., p. 52.

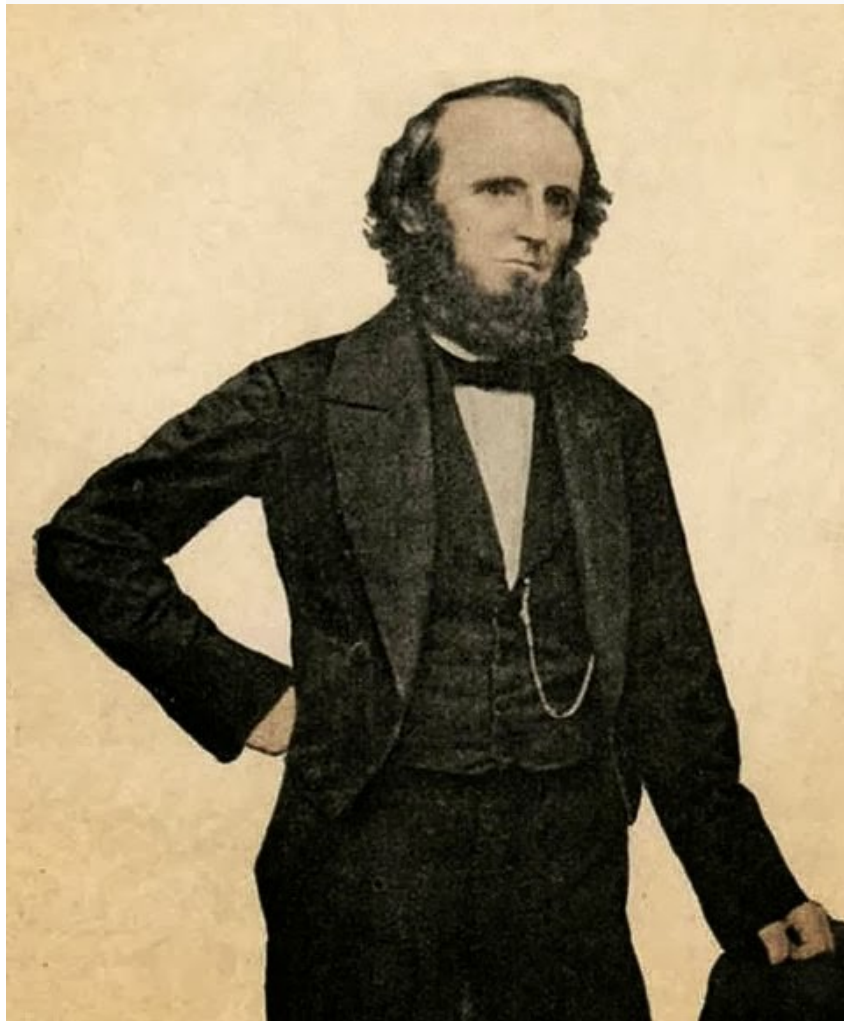
Genius of Universal Emancipation, which appeared in 1821 and continued publication until his death in Putnam County, Illinois in 1839. More than any other man, he kept alive the cause of the slave during the 1820's and, at the end of that decade, he was the instrument whereby William Lloyd Garrison, the most resolute of abolitionists, was brought into the struggle. For a brief period, the two were associated in the publication of *The Genius of Universal Emancipation* in Baltimore and Washington, D.C. After they parted company Garrison went on to establish his own renowned newspaper, *The Liberator*.

In retrospect, Lundy and Garrison clearly shared the same goal – the abolition of slavery --, but they pursued decidedly different approaches. According to Mayer, “In his earnest and calm manner, Lundy made an appeal to both reason and conscience, admitting candidly that little could be accomplished until ‘the great body of the people’ became interested in the work of abolition. Having lived in the South, he could say confidently that the majority of the people there, including slaveholders, desired to have the slave system abolished, though he believed that it would take a national ‘spirit of inquiry’ to strengthen the will necessary for the Southern states to adopt gradual emancipation laws as had New York and Pennsylvania. Confronting his listeners with the ‘constitutional’ truth that slaveholders would ultimately depend upon ‘physical force at the north’ to protect them in the case of insurrection, Lundy emphasized that New Englanders could not ‘supinely fold their arms and imagine they have no interest in this matter.’ Form an antislavery society in Boston, petition your representatives and rally the public, Lundy urged, for ‘the ultimate liberation of every slave in the republic’ depended upon assertions of moral strength.”¹⁶⁷

In contrast, Mayer underscores, “Unlike Lundy, who worked from the Quakerly assumption that the spread of light would raise the number of individuals ready to accept emancipation as their Christian duty, Garrison envisioned a decisive moment of social reformation. Lundy’s viewpoint is epitomized in the popular medallion of the fettered black slave pleading, ‘Am I not a man and a brother?’ which Garrison, too, used for sympathetic effect. Yet while Lundy looked to charitable acts, Garrison sought crisis and transfiguration. From the very first issue of *The Liberator* he insisted that slavery could not endure indefinitely in a Christian democratic country. He often quoted the passage from Christ’s parable – ‘a house divided against itself cannot stand’ and, a quarter-century before Abraham Lincoln’s celebrated speech, invited Americans to ponder the fate of a polarized nation.”

¹⁶⁷ Ibid., p. 55.

At bottom, Garrison's social vision could not be separated from his eschatological one. Mayer concludes: "He understood emancipation as a transfiguring moment – a collective Jubilee – that would bring America into a millennial age. Inescapably, then, emancipation had to be the work of Christianity and the churches. 'Nothing but extensive revivals of pure religion can save our country,' Garrison wrote in April 1831: 'All reformations, whether political, civil, or religious are ... the result of long accumulating causes [and] are the harvests of the spiritual husbandmen, who have tilled the ground and scattered the good seed ...' These were not simply metaphors for agitation. Garrison believed that only by purging itself of the sinful practice of slavery could his society attain the Christian purity its religious leaders advocated."¹⁶⁸



¹⁶⁸ Ibid., p. 125.

In 1966, Professor Merton L. Dillon at Northern Illinois University wrote an in-depth biography of Lundy titled **Benjamin Lundy and the Struggle for Negro Freedom**. Prior to that, only Lundy's family and friends had published a postmortem tribute to him titled **The Life, Travels, and Opinions of Benjamin Lundy** in 1847. The difficulties confronting a biographer of this valiant abolitionist remain very daunting, since most of Lundy's papers and records were lost when a mob burned Pennsylvania Hall in Philadelphia – a new citadel of free speech -- in May 1838 in protest against the annual meeting of the American Anti-slavery Society gathered therein. Sadly, there is no comprehensive collection of all editions of Lundy's newspaper, *The Genius of Universal Emancipation* in any library. Consequently, America's first antislavery newspaper was published somewhat haphazardly in various places – in Mount Pleasant, Ohio; in Greenville in East Tennessee, in Baltimore, Maryland; in Washington D.C., and finally in North Central Illinois. Practically speaking, its publication took place wherever Lundy happened to be travelling because he carried his mailing list and the bold metal headline of his paper with him as he trekked far and wide in his search for freedom and a home for the slave. In 1830, he could rightfully claim that he had travelled more than 5,000 miles on foot and more than 20,000 miles in other ways, including two voyages to Haiti.

During the next five years, he added to his odyssey three visits to Texas and the Southwest as well as a winter journey to the western part of Upper Canada, always seeking a solution for the problem of slavery in the United States. His visit to Upper Canada in 1832 was the first made by any American abolitionist. It was recorded in three successive issues of *The Genius of Universal Emancipation* (reprinted in Ontario Historical Society, Papers and Records, XIX, 1922). At Wilberforce, twenty miles north of present-day London, Ontario, he found thirty-two Negro families settled on clearings with homes clustered together with a sawmill, two schools, and provision for worship. He regarded the prospects of that colony as encouraging, although he was somewhat dubious of the climate for settlement of Negroes from the American South.

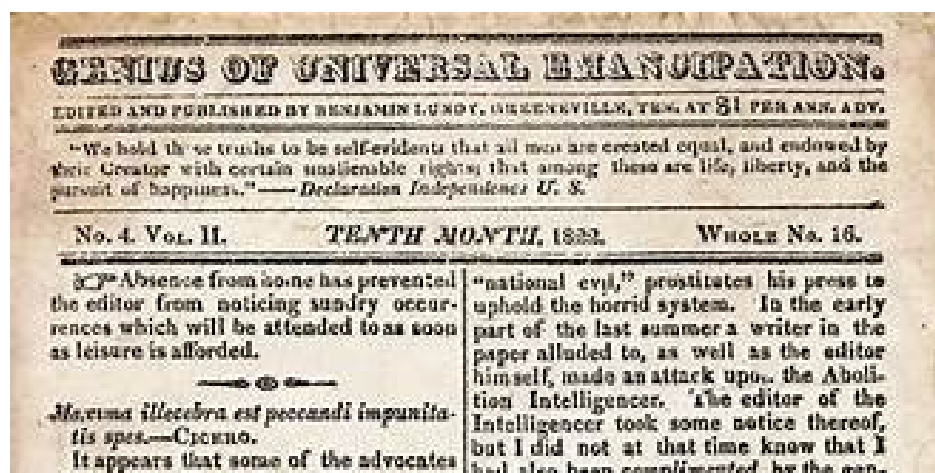
Following his visit to Upper Canada, Lundy made three journeys to Texas and the Southwest, believing this region to be more suitable for those whom he sought to aid. [Note: Lundy hoped to gain land for a settlement of manumitted slaves.] His visits, however, were made at the height of the Texan drive for independence and he met with endless frustration and delay. From his experiences and observations, Lundy later produced pamphlets that powerfully influenced the mind of ex-president John Quincy Adams, then serving in Congress. Professor Dillon documented the close friendship that developed between the self-effacing Quaker

and the former President of the United States. Jointly, they helped "awaken Northern anti-slavery voters to a new awareness of their power and responsibility to influence elections and to sway candidates toward antislavery positions.

Lundy's move to Illinois in 1838 seems almost like a tragic postscript to his inspiring career. He was forty-nine years of age and was anxious to be with his children, whom he had scarcely known through the years. Aided by friends, he left Philadelphia in July, possibly with the idea in mind that he would pick up the torch of the martyred Elijah P. Lovejoy, eleven months earlier the victim of a pro-slavery mob in Alton, Illinois. *The Genius of Universal Emancipation* could take the place of Lovejoy's *Alton Observer*. Twelve issues appeared in Illinois, the second to last one reporting Lundy's death in Putnam County on August 22, 1839 and his burial in the Friends' cemetery near McNabb. One hundred years later, in August 1939, two thousand people gathered at his grave to honor his memory.¹⁶⁹



¹⁶⁹ Dillon, Merton L., *Benjamin Lundy and the Struggle for Negro Freedom* (Urbana and London: University of Illinois Press), 1966.



Clear Creek Meeting House

From Wikipedia, the free encyclopedia

The **Clear Creek Meeting House** is a Friends meeting house located at 14365 N. 350th Ave. in McNabb, Illinois.^[2] The meeting house was built in 1875 to house the Illinois Yearly Meeting of the Religious Society of Friends, also known as the Quakers. The Yearly Meeting was the westernmost annual meeting of the Hicksite Friends and attracted followers from several states. The meeting house also hosted the Clear Creek Monthly Meeting, which was attended by local Quakers. The building is typical of American Friends meeting houses; it features two square rooms with plain features both outside and inside. The lack of ornamentation was designed to reflect the Quaker tenet of simplicity. The meeting house is one of the few surviving western Quaker meeting houses which represent this tradition of Quaker architecture.^[3]

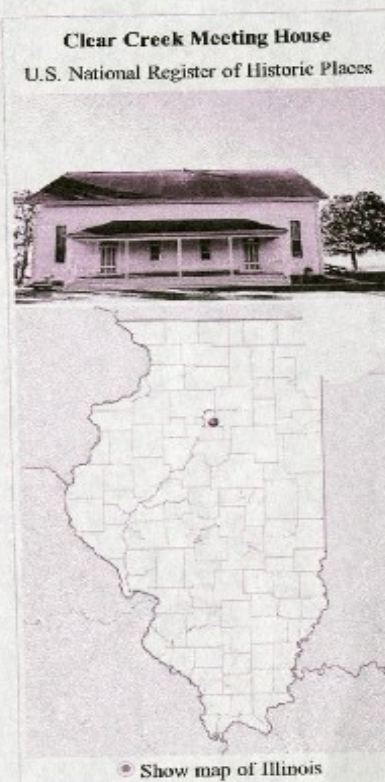
The meeting house was added to the National Register of Historic Places on November 5, 1992.^[1]

See also

- Benjaminville Friends Meeting House and Burial Ground

References

- National Park Service (2010-07-09). "National Register Information System". *National Register of Historic Places*. National Park Service.
- "Clear Creek Friends Meeting". Retrieved December 24, 2015.
- Davidson, Hugh. *National Register of Historic Places Inventory/Nomination: Clear Creek Meeting House*. National Park Service, 1992-04.



Wm. B. Fyfe writing about Benjamin Lundy: "The nations have spent hundreds of millions of money for war and warriors, and have erected costly monuments to commemorate the deeds of conquerors, while but little has been spent comparatively to raise monuments to those who have fallen on the picket line, fighting the enemies of human freedom. The name and grave of Benjamin Lundy must not be forgotten. He came to LaSalle County in 1838, was a co-laborer with

Wm. Lloyd Garrison, and an able editor of an Abolition paper called 'Genius of Universal Emancipation.'

I recollect visiting Lowell, a small village a few miles from Ottawa, LaSalle County, and seeing the building where this hero for human rights worked at his press, no doubt early and late, scattering abroad his views for the freeing of every slave. But his benevolence was larger than his acquisitiveness. He sank under difficulties, and in addition was attacked with bilious fever, and died in August 1839. His remains lie buried in the Friends' burying ground, near Clear Creek, Putnam County, Illinois. Men make visits to the tombs of Mahomet, Napoleon, Nelson, Wellington, Grant, and others of men-conquerors, but how many, either of colored or white men visit the lonely grave of the noble Benjamin Lundy to lay a

wreath of flowers on this martyr's tomb?"¹⁷⁰



Reuben Macy (1812-1884) (Eppards' Point Twp./Livingston County). One of the earliest and most outspoken anti-slavery leaders, farmer and grain dealer with a P.O. Box in Ocoya. Republican. Devoted member of the Baptist Church and a very zealous temperance man. Born in Randolph County, N.C. on July 22, 1812. Came with his father (Wm. Macy), who was a descendant of the first inhabitant on the island of Nantucket to Union County, Indiana in 1818, and remained there until he came to Woodford County, Illinois in 1853.

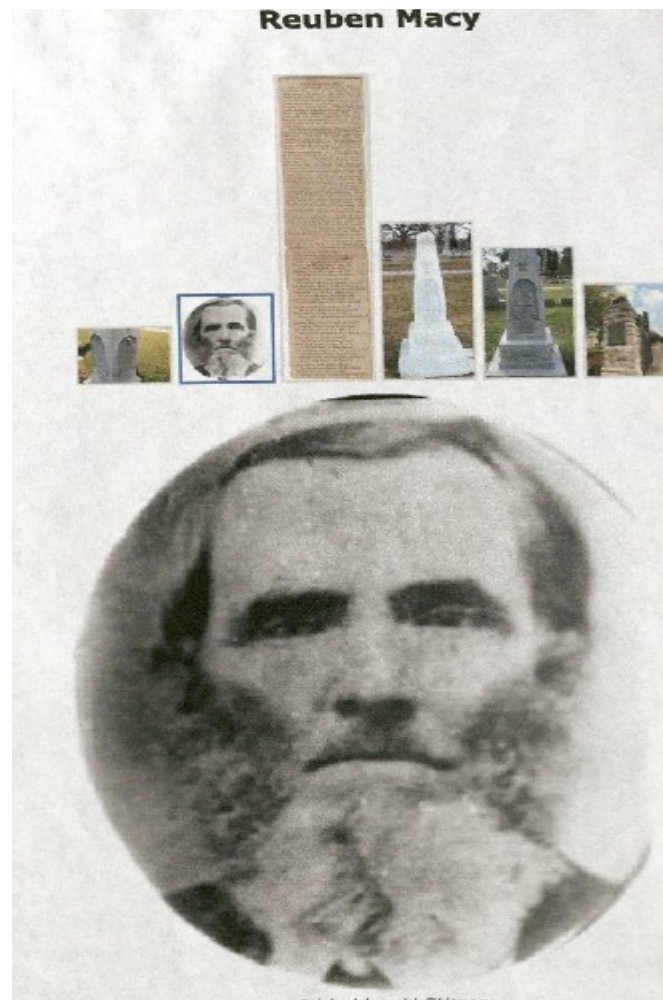
¹⁷⁰ Fyfe, W.B., "A History of Anti-Slavery Days," The Pontiac (Illinois) Sentinel, 15-part newspaper series,

The Macy family moved to Livingston County, Illinois in May 1856. Married Maria Gardner of Union County, Indiana on April 29, 1835. She was born in Guilford County, N.C. on April 13, 1815. Had five children – Daphne, Orlanda, Lucetta, Mary Allena, and Sophronia, two whom died at very young age. Bought this village plat, started a store, built an elevator, and engaged in the grain business. Was a Station Agent, Postmaster, and Supervisor for many years. In 1875, he traded off his town property for 230 acres of land north of the railroad. Was engaged in teaching for many years, and even now, in his old age, his zeal in the cause of Education has never abated. Earned a name for honesty and integrity worth living for among his neighbors.

From his obituary which appeared in the *Pontiac Sentinel* on May 16, 1884:

Reuben Macy died at his residence in this city on Sunday last in the seventy second year of his age. In his death, Livingston County has lost one of her best citizens. Honest and upright in all his dealings with his fellow men, modest and unassuming in his manners, he was very firm of purpose and never swerved from what he considered the path of duty. He was one of the earliest and most earnest workers in the anti-slavery cause and never ceased his efforts in this belief until the Emancipation Proclamation declared the freedom of the slave. He was also an earnest and consistent worker in the temperance cause and took a deep interest in the cause of education. He was a teacher for many years and hundreds of men and women now living in the county remember with pleasure the days they spent going to school to “Uncle Reuben.” He was born in Randolph County, N.C., was married to Maria Gardner in 1835 and came to Illinois in 1853. At one time, he purchased the village plot of Ocoya, built an elevator and engaged in the grain business and was a ‘station agent on the Underground Railroad.’¹⁷¹

¹⁷¹ *Pontiac Sentinel* newspaper, May 16, 1884.



Reuben Macy

Reuben Macy

Birth: Jul. 22, 1812
Guilford County
North Carolina, USA

Death: May 11, 1884
Pontiac
Livingston County
Illinois, USA

Reuben Macy was born a son of William Macy & Mary Barnard. He married Maria Gardner who was born April 13, 1815 in North Carolina a daughter of Isaac Gardner and Dinah Folger. They were married on April 29, 1835 in Salem Meeting House, Union County, IN. They were the parents of 10 children. Maria died March 16, 1895 also in Pontiac Illinois.

Family links:
Parents:
William Macy (1772 - 1855)
Mary Barnard Macy (1782 - 1850)

Spouse:
Maria Gardner Macy (1815 - 1895)


Children:
Delphina Macy (1836 - 1838)*
Orlando Macy (1839 - 1839)*
Lucetta Macy Bennett Gates (1842 - 1925)*
Mary Allena Macy McCalla (1850 - 1943)*
Sophronia Ellen Macy Myer (1852 - 1936)*

Siblings:
Obed Macy (1802 - 1857)*
Jonathan Macy (1810 - 1880)*
Reuben Macy (1812 - 1884)
Franklin Macy (1814 - 1910)*
Thomas C Macy (1818 - 1903)*


*Calculated relationship

Burial:
South Side Cemetery
Pontiac
Livingston County
Illinois, USA


Created by: V Stitzer



Added by: MidwestMom



Added by: V Stitzer



Death of Reuben Macy.
Died, at his home in Pontiac, Sunday morning, May 11th, 1884, Reuben Macy, aged nearly 72 years. He was born in Randolph county, North Carolina. When about six years of age his parents moved to Indiana, settling in Union county, where he grew up to manhood. When about 23 years of age he was united in marriage with Miss Maria Gardner, April 29th, 1835, who with her three daughters and their families and one son and family, are left to the bereaved family.

Isaac G. Mott (1840 - 1863) (Livingston County). Abolitionist and highly regarded lawyer in Pontiac, Livingston County, Illinois. Mott also served as hospital steward for the 129th Illinois Volunteer Infantry Regiment during the Civil War. Often the most valuable member of the medical staff of a field unit was the hospital steward. [Note: These individuals were essentially pharmacists, a title the army adopted 40 years after the conflict. Chronically undermanned and always overworked,

regulations called for one steward per general hospital. A second man was assigned, if there were more than 150 beds and a third, if the hospital numbered 400 or more beds. They were also assigned to regiments in the field and ships at sea. Qualified stewards did not come easy. Candidates were often found among the ranks of druggists who labored in civilian apothecary shops. They compounded prescriptions and even made drugs from raw materials, using the iconic mortar and pestle. They were chemists rather than those who simply filled prescriptions from larger bottles of manufactured pills.]

Mott died near Buck Lodge, Tennessee in 1863, as witnessed by soldiers in 129th Illinois Volunteer Infantry Regiment. “While we lay at Buck Lodge, there arrived one day a wagon with a large wooden coffin accompanied by a detail of guards from the tunnel district, some ten miles from us. I was informed that the coffin contained the remains of my old abolitionist friend, Isaac G. Mott. The boys bore the coffin from the wagon and laid it down on the porch of an old Tennessee homestead, until a grave was dug to receive all that remained on earth of one of the bar of Livingston county – a leading Republican, a brainy man, of independent thought, Mott was no sycophant. He was formed for a leader. Tall, good-looking, with massive brain –especially in the frontal region – he rose head and shoulders above many others of the same party to which he belonged. He was one of the very, very few in our county who cast their votes to give the colored men the right of suffrage in the State of Illinois, and to have him (and many others) die in a lone, forsaken place, such as we saw around us, and be buried on a hillside, no burial service being said nor hymn sung was one of the incidents in this cruel war. As he lay sick at the tunnel, Mrs. Mott, his wife hurried down from the North to see him; but I believe he was dead before she could reach his bedside.” ¹⁷²

[Following is to be a sidebar:

129th Illinois Infantry Regiment History



Adjutant General's Report

This is the regiment to which Mott tended Before succumbing himself from Lung disease.

¹⁷² Fyfe, W.B., Pontiac Sentinel newspaper series, August 22, 1890, Chapter IX.

The One Hundred and Twenty-ninth Infantry was organized at Pontiac in August 1862 by Colonel George P. Smith and was mustered into the Union Army on September 8. Five companies were from Livingston County, four from Scott County and one from Rock Island County.

On the 22d of September the Regiment left Pontiac with 927 officers and men, and reported at Louisville, Ky.

On October 3, marched in pursuit of Bragg, via Frankfort and Danville, to Crab Orchard. On 17th, the Brigade was transferred to Tenth Division, Brigadier General R. S. Granger commanding. Commenced the return march October 20, and moved, via Danville, Perryville and Mumfordsville, to Bowling Green. On 21st November, the One Hundred and Twenty-ninth was sent as garrison to Mitchellville, Ky.

From the middle of December 1863, till the first of June, 1864, the One Hundred and Twenty-ninth guarded the railroad from Bowling Green, Ky., to Gallatin, Tenn., during which time it had frequent collisions with the rebels in repelling their attacks on the railroad.

From the 1st of June till the 22d of August, it garrisoned Fort Thomas at Gallatin, which was threatened by Morgan and his entire command who approached to within about eight miles of the works, and then thinking discretion the better part of valor the celebrated General beat a retreat.

On the 22d of August, it took up the line of march for Nashville, and remained there in garrison till the 24th of February 1864; then took the line of march for Wauhatchie Valley, arriving about the middle of March. Prior to this, it was assigned to the First Brigade of the third Division of the Twentieth Corps.

On May 3d, it left with Sherman's grand army for Atlanta. On the march it participated in the battles of Resaca, Buzzard's Roost, Lost Mountain, Dallas, Peach Tree Creek and Atlanta. From the latter place it started upon the grand march to the sea and bore its share in that and in the subsequent campaign in the Carolinas. It took a conspicuous part at Averysboro and Bentonville. At the conclusion of this campaign the Regiment marched to Washington and participated in the national review there. From thence it proceeded to Chicago where it arrived the 10th of June 1865, when it received final payment and discharge.¹⁷³

- Dr. Chauncey B. Ostrander (October 31, 1818 – May 23, 1905), age 86, and buried in Graceland Cemetery in Fairbury, Livingston County, Illinois).

¹⁷³ www.civilwar.illinoisgenweb.org/history/129.html.

Staunch abolitionist and resident and landowner in Avoca Township, Livingston County, Illinois. More specifically, he and his wife and their children had a home in Avoca Township which was located across the road and a little southeast of the Avoca Cemetery. *Interestingly, they sold that home on October 21, 1863 to none other than Cyrus W. McCormick of farm machinery fame.)*



MADISON DEED—CHANCEY, PAGE 6 HILLS, SHERMAN, CHANCEY

This Indenture, made this twenty first day of October in the year of our Lord One Thousand Eight Hundred and Sixty three, between Chauncey B. Ostrander and Jane B. Ostrander his wife of the County of Livingston and State of Illinois, part 1 of the first part, and by and for the benefit of the County of Cook and State of Illinois part 2 of the first part, and part 3 of the second part, Witnesseth.

That the said part 1 of the first part, for and in consideration of the sum of Five Hundred and fifty dollars paid by the said part 2 of the second part, the receipt of which is hereby acknowledged, doth by these presents, GRANT, BARGAIN AND SELL, unto the said part 2 of the second part, heirs and assigns, the following described tract or Parcel of Land situate in the County of Livingston, and State of Illinois, viz:

Commencing Sixty Rods South of the North West Corner of Section twenty three in Township 36 North Seven South of Range 10 Six East of the Third principal Meridian. Running thence South on section line twenty four Rods, thence East forty Rods, thence North twenty four Rods, thence West forty Rods to the place of beginning containing Six Acres more or less as the case may be.

Together with all and singular the hereditaments and appurtenances thereto belonging, or in anywise appertaining, TO HAVE AND TO HOLD, the said premises as above described with the appurtenances, unto the said part 2 of the second part, heirs and assigns forever. And the said part 1 of the first part for them and their heirs, executors and administrators, doth hereby covenant to and with the said part 2 of the second part, heirs or assigns, that they do well seized of the premises above conveyed, or of a good and indefeasible estate in fee simple, and have good right to sell and convey the same in manner and form as aforesaid; that they are free from all incumbrances; and that the above bargained premises, in the quiet and peaceable possession of the said part 2 of the second part, heirs or assigns, against the claims of all persons whomsoever, they will FOREVER WARRANT AND DEFEND.

In Testimony Whereof, the said part 1 of the first part, Chauncey B. Ostrander and Jane B. Ostrander his wife, have hereunto set their hands and seals of their day and year first above written.

Signed, Sealed and Delivered in Presence of H. G. Mc Dowell Chauncey B. Ostrander Jane B. Ostrander

STATE OF ILLINOIS, ss. I, H. G. Mc Dowell, County Clerk, do hereby certify that the within and foregoing is a true and correct copy of the original of the within and foregoing as the same appears from the records of the County of Livingston, Illinois.

Given under my hand and seal of the County of Livingston, Illinois, this 21 day of October, A.D. 1863.

H. G. Mc Dowell County Clerk

Copy of property deed locating Dr. Chauncey Ostrander's property in Livingston County, Illinois; Office of Livingston County, Illinois Recorder.

Ostrander was a German-born physician who practiced in Fairbury, Illinois for many years. He is credited with rescuing an ill runaway slave in 1850, the day after his arrival in Fairbury.

“He operated as a successful practitioner in this section [Fairbury] for a period of thirty-seven and a half years. He is a graduate of the Medical College at Fairfield, Herkimer Co., New York, receiving his diploma in 1836. He is of German birth and parentage, his native place being the Grand Duchy of Baden, Germany, where he was born October 31, 1818. His parents, Tobias and Roxana (Fisher) Ostrander, when their son was a child of five years of age, immigrated to America and settled at Poughkeepsie, N.Y., where they remained the few years which they were permitted to live. The mother died on the 1st of January 1837, and the father eight days later of smallpox. Our subject at the same time had the varioloid. Four children were thus orphaned, and our subject was cared for by Troy Conference Methodist Episcopal Church. Reuben upon reaching manhood married Miss Martha McLauth, a native of his own country, and located in Farmington, Wayne Co., N.Y. Matilda became the wife of Dwight Donelson, of Ohio, and died in Painseville, Ohio, Aug. 26, 1880; Olive married Dr. Sumner Taylor, who died in St. Joseph County, Mich., in September, 1876.

Our subject was the youngest member of the family, and after completing his primary studies at the common schools, commenced reading medicine under the instruction of Dr. Daniel Chapman, an eminent physician of Lyons, N.Y. He remained with him three years and nine months, and after graduating immediately started West, July 6, 1836. He started on foot, but soon fell in with a benevolent family who were migrating westward and with whom he made arrangements to take passage in their wagons across large streams of water. He left them in Michigan and proceeded to the city of Chicago. On arriving in Chicago, he was the possessor of one pair of hose and one shirt extra. There he entered at once upon the duties of his profession, and on the 1st of November 1837, received an appointment as Assistant Surgeon in the 2d Infantry, United States Army, and joined the regiment at Florida on the 10th of December following. They were stationed at a point near Tampa Bay, and soon afterward Dr. Ostrander accidentally received a compound fracture of the wrist, on account of which he was unfit for duty for four months. He remained in that section of the country until 1841, and then embarked on the frigate “Brandywine” for New York City. In September following he started for the West again, first locating in Chicago, where he commenced practice and continued a resident for nine years. Upon leaving there, he started for this county (Livingston), and on the 7th of July 1850 at one o’clock in the afternoon, entered the limits of

Pontiac. He opened an office and commenced the career which has subsequently been marked with entire success.¹⁷⁴

“...The reputation gained by the town [Pontiac], during the year 1849, brought an influx of doctors, and, among others, Drs. John Hulse and C. B. Ostrander. The former was from Kentucky, and practiced in Pontiac several years, and then removed to Oregon.

Ostrander remained here but a short time, and changed his location to Avoca, where he still resides; and in the history of that township, he receives further attention. The Doctor was formerly very fond of playing practical jokes upon his friends; and in the largeness of his stories, he had a reputation that was not excelled in the country. A story, illustrating both of these peculiarities of his character, is here related :

After he had removed to his farm, in describing the good qualities and fine features of his plantation to some of his Chicago friends, he alluded to a wonderful fish pond that occupied a corner of it, from which "barrels and barrels" of fine fish had been taken by him in an incredibly short space of time. His friends, not dreaming that it was simply a fish story, and desiring a little rural sport, concluded to pay the Doctor a visit, and try their luck with the hook and the net, and wrote the Doctor accordingly.

A few weeks later, the party, duly equipped with fishing tackle of various kinds, drove up to the door. They were entertained overnight, and the next morning, contrary, perhaps, to the Doctor's hopes, inquired for the fishing ground. Ostrander was equal to the occasion; and, without betraying the least hesitation, conducted them to the back of the place, to an old well, which had been dug for supplying water to the cattle. When arrived within a short distance of the well, with seeming surprise, he said to the fishers, "Well, gentlemen, this is the place where the pond has been, but," pointing to the well, "I think it must all have leaked out at that hole."¹⁷⁵

Clearly, his medical practice thrived. "Besides his handsome residence in town and other valuable property, Dr. Ostrander has a farm of eighty acres in Avoca Township, and the lots NO. 237 and 239 on Lake Street in Chicago and two lots in Pullman, besides town property in Belmont, Fla., and sixty acres near the limits of Brunson, that State. He served as Postmaster in Lodemia in the 1870s. Also of note, he and his wife (Jane) sold a parcel in Avoca Township just across the road from the Avoca Cemetery and a bit eastward on July 27, 1863 to Cyrus H. McCormick of Cook County, Illinois, who became a renowned inventor of the

¹⁷⁴ Portrait and Biographical Album Livingston County, 1888.

¹⁷⁵ <http://dwight-historical-society.org/Documents/1878.html>

reaping machine and founder of what later became the International Harvester Company in 1902.¹⁷⁶



Gravesite of Dr. and Mrs. Ostrander in Graceland Cemetery in Fairbury, Livingston County, Illinois.

¹⁷⁶ Portrait and Biographical Album Livingston County, 1888.

Cyrus McCormick

Cyrus Hall McCormick (February 15, 1809 – May 13, 1884) was an American inventor and businessman who founded the McCormick Harvesting Machine Company, which later became part of the International Harvester Company in 1902.^[2] Originally from the Blue Ridge Mountains of Virginia, he and many members of his family became prominent residents of Chicago.

McCormick has been simplistically credited as the single inventor of the mechanical reaper. He was, however, one of several designing engineers who produced successful models in the 1830s. His efforts built on more than two decades of work by his father Robert McCormick Jr., as well as the aid of Jo Anderson, a slave held by his family.^[3] He also successfully developed a modern company, with manufacturing, marketing, and a sales force to market his products.^[4]

Contents

- Early life and career**
- Move to Chicago**
- Legal controversies and success**
- Family relationships**
- Activism**
- Later life and death**
- Legacy and honors**
- References**
- Further reading**
- External links**

Early life and career

Cyrus McCormick was born on February 15, 1809 in the Shenandoah Valley of Virginia. He was the eldest of eight children born to inventor Robert McCormick Jr. (1780–1846) and Mary Ann "Polly" Hall (1780–1853). As Cyrus' father saw the potential of the design for a mechanical reaper, he applied for a patent to claim it as his own invention. He worked for 28 years on a horse-drawn mechanical reaper to harvest grain; he was never able to reproduce a reliable version, however.

Cyrus McCormick



Born	Cyrus Hall McCormick February 15, 1809 Shenandoah Valley, Virginia, U.S.
Died	May 13, 1884 (aged 75) Chicago, Illinois, U.S.
Resting place	Graceland Cemetery
Known for	International Harvester
Net worth	▲ US\$11

The marriage of Dr. Ostrander and Miss Jane E. Holland was celebrated in the city of Chicago, June 14, 1846, Rev. William M. D. Ryan officiating. Mrs. Ostrander is a native of Geauga County, Ohio, and was born Jan. 9, 1826. Her parents were Stephen and Elizabeth. They died early in life, and little Jane was placed in the family of a minister of the old-school Presbyterian Church, Orange Lyman, by whom she was reared and educated. The Dr. and Mrs. Ostrander have no children of their own, but have given parental care to eight little ones, whom they reared and educated as their

own, and who have now become worthy members of society. Dr. Ostrander and his estimable lady are prominently connected with the Presbyterian Church and our subject politically, is a decided Republican, and a Prohibitionist, notwithstanding the fact that he cast his first Presidential vote for Andrew Jackson.

The deep benevolence which is a marked characteristic of Dr. Ostrander is illustrated by the following incident. In 1850, and on the day following his entrance into Fairbury, he found a fugitive slave chained to the floor of a second-story building and who was to be returned to his master in Virginia. The doctor was also a staunch abolitionist and determined to rescue the unfortunate. His first business was to procure a conveyance, for which he was obliged to travel six miles to procure a chisel, crowbar, and sledge. With these he cut the shackles from the negro, and sent him to Chicago, a distance of ninety miles, landing there at 4 P.M. the following day, and delivering him to Dr. C.V. Dyer, who was connected with the underground railroad and the other means of freeing the oppressed. The victim was placed on the steamer "Illinois", commanded by Capt. Blake, and landed at Malden, Canada. For this service, they paid the Captain well and gave the fugitive \$10 in money."¹⁷⁷



¹⁷⁷ Portrait and Biographical Album, Livingston County, 1888.

FAIRBURY, ILLINOIS, FRIDAY, MAY 26, 1905.

Dr. C. B. Ostrander.

Dr. C. B. Ostrander died at his home in this city, Tuesday, May 25, at 2:15 p.m., after an illness of a few days. A few days previous to his death he was in his usual good health and spirits. The cause of his death was strangulated hernia. He was engaged in wheeling dirt into his yard the first of the week, when he ruptured himself and despite every possible effort death ensued.



Dr. Ostrander was one of the oldest and most widely known residents of Livingston county and at one time there was scarcely a person in the county who was not personally acquainted with him.

Chauncey B. Ostrander was born in the Grand Duchy of Baden, Germany, Oct. 31, 1818. His parents came to the United States when he was five years old, locating at Poughkeepsie, New York. His mother died in Jan., 1827, and his father five days later of small pox, leaving himself, one brother and two sisters. After the death of his parents he was taken in charge by the Troy Conference Methodist Episcopal church, and after completing his studies in the common schools he commenced reading medicine under the instruction of Dr. Daniel Chapman, of Lyons, N. Y. He remained with him for three years and nine months and after graduating started at once for the west, arriving in Chicago the latter part of 1821. He at once commenced the practice of medicine and in Nov., 1827, he received the appointment of assistant surgeon of the 2nd U. S. Infantry and joined the regiment in Florida a month later. He remained there with the regiment until 1841, when he went to New York City and from there to Chicago where he located and practiced medicine for nine years. He was united in marriage to Miss Jane E. Holland, June 14, 1846, in the city of Chicago, and had he lived until the 14 of June they would have celebrated their fifty-eighth wedding anniversary.

Dr. Ostrander located in Pontiac, July 7, 1850, and commenced the practice of medicine. He later moved to Avoca township and until he retired from active labors enjoyed a large practice. In 1882 Mr. and Mrs. Ostrander moved to Fairbury, where they have since resided.

They had no children of their own, but they have one adopted son, J. E. Ostrander of McDowell. They also raised four others: Mrs. Mary Sloan of Chicago, Mrs. W. H. Mayes of Topeka, Mrs. J. E. Ferguson of Chicago, and Mrs. Lilly Hutchison of Joliet.

The deceased was a man of many sterling qualities and an upright citizen. He was a member of the Presbyterian church at the time of his death and had been a member of that faith for many years. The funeral services were held at the family residence Thursday afternoon at 2:45 o'clock. Rev. C. S. Davies officiating. The following old soldiers acted as pall bearers: A. F. Filly, G. B. Brownson, Thos. Day, Frank Pratt, Daniel Calmer, Frank Myers. The remains were laid to rest in the Fairbury cemetery.

Shakespeare Club.

Wednesday afternoon the Shakespeare Club.

- Charles P. (Porter) Paget/C.P. Paget (1818- 1907) and Catherine Eliza 'Kate'(Kennedy) Paget (1818-1889) (Newtown Twp./Livingston County). An old-line abolitionist in the days of the anti-slavery agitation and has continued in that faith ever since.

“He was born in 1818. His father was Daniel Paget, who was born January 31, 1775 in Cirencester, Gloucestershire, England and emigrated to the U.S. Charles was born October 4, 1818 in Bath County, Kentucky. At age fifteen, he moved with his parents to Brown County, Ohio. In 1835, he again moved with his parents to Illinois for the first time. In 1839, he returned to Ohio and married Catherine Kennedy on January 16, 1840. Together, they moved to Marshall County, Illinois, where they lived from 1840-1844. They came to Livingston County to farm in Spring 1844, where they were still living in 1878. He did not have anything when he first commenced farming, but by 1878, he had a handsome property valued at \$12,000-\$15,000 and is well-to-do. His net worth perhaps \$12,000-\$15,000. He engaged in farming and buying cattle ever since his settlement in the county. He and his family lived in Sec. 8, P.O. Box, Smithdale. In 1843, Paget was ordained an Elder in the Cumberland Presbyterian Church, since which time, he has been engaged in the ministry for many years. He left the Cumberland Presbyterian Church about 1847 and became a member of the Congregationalist Church later that year. Owned 280 acres valued at \$50/acre, plus 80 acres in Missouri valued at \$800.

His wife, Kate, was born on June 21, 1818 in Carroll County, Ohio. Together, she and her husband had eleven children, nine of whom were alive in 1878 -- James Henry born November 21, 1840; Daniel Alexander born April 4, 1842; William C. born August 20, 1844 and died October 7, 1845; Alvira E. born March 3, 1846; John S. born March 18, 1848; William C. born January 6, 1850; Diana Elsie born July 3, 1851; Horace M. born April 25, 1853; Charles Sumner born August 7, 1854; Orville Follett born April 4, 1857; and Catherine Norris born June 10, 1859 and died September 18, 1860.

Sadly, the Paget family suffered several misfortunes in his family. Alvira (now wife of Charles E. Brown) was badly injured on the tumbling rod of a threshing machine when in her 18th year; her skirt caught in the knuckle of the shaft and she was thrown around three times, cutting one foot in two, crushing ankle of the other foot causing amputation, dislocating her shoulder and elbow, and bruising her in a fearful manner; obliged to lie 80 days

without being moved; finally recovered and mother of four children miraculous recovery. Paget and his wife moved to Arkansas after 1878, where she died on April 22, 1889. She is buried in Charleston, Franklin County, Arkansas. At age 74, Paget married his second wife, Harriett, circa 1893 and they remained in Arkansas until his death in 1907 at age 88.”¹⁷⁹

“A decided cast to the complexion of politics was given by the early settlers of the colony. [Mount Hope colony of transplanted Rhode Island settlers in southwest McLean County] They were, with scarcely an exception, rank Abolitionists. Indeed, if tradition is to be relied upon, a regular station of the Underground Railroad, with agent and conductor, existed in the neighborhood. John Moss was suspected of being connected with the scheme of aiding and abetting and otherwise assisting runaway slaves in their efforts to gain their freedom. It is said that in Moss’ cellar was a secret chamber, of which no man except John Moss knew the location or existence until his old house was removed, when, this same tradition says, it was brought to light. In this dark recess, during the day, at the approach of danger, the dark objects of Mr. Moss’ solicitude received by way of the railroad during the previous night, were concealed until the danger passed. The following night, Moss or some other sympathizer would convey the human chattels to Aunt Polly Mahan’s station, at Lexington, or if the nights were long and the weather good, to that equally notorious nest of Abolitionists in New Michigan, in Livingston [County], to be cared for in a similar manner by Charles Paget and his co-agitators.”¹⁸⁰



¹⁷⁹ Portrait and Biographical Album, Livingston County, 1888.

¹⁸⁰ History of McLean County, Illinois, p. 581.

Gravesite of Catherine Eliza “Kate” *Kennedy* Paget

Birth: June 21, 1818

Ohio, U.S.A.

Death: April 22, 1889 (age 70)

Arkansas, U.S.A.

Burial: Parks Cemetery

Charleston, Franklin County, Arkansas



* William Reddick, early settler in Streator area and one time Sheriff of LaSalle County. According to W.B. Fyffe, “Reddick was a leading Democrat, a man of good impulses, would sometimes, in a quiet way, come to meetings of the Abolitionists, but party fealty was too strong for humane impulses; yet no man gloried more than he in recounting an exploit he once had in the city of Ottawa, in freeing a fugitive slave from the clutches of some brutal Legree. This circumstance was an oasis in the life of Wm. Reddick; all honor to him for his manly action.”¹⁸¹

- George Richards, son of Xenophon Richards. He was raised on a farm in Livingston County, Illinois; one of four pioneer anti-slavery voters in the county. Along with his father and brother, Oscar, he joined with Dr. H.H. Hinman, C.P. Paget, Captain William Strawn, and James Stout to form the

¹⁸¹ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. III, p.4.

nucleus of the first Abolition organization in county and, thus, laid the track of the UGRR through the county.

“... In 1848, there were four votes cast for Van Buren, and while many voted for him in some parts of the county who were not, it is pretty sure that these four men were Abolitionists. [Note: In a reflection of the complicated political landscape preceding the Civil War, Van Buren was the presidential candidate in 1848 for the Free Soil Party, which was grounded in opposition of the extension of slavery to the territories. While Van Buren’s father was a slaveowner and Van Buren himself owned at least one slave in early adulthood, his thinking evolved into opposition to the extension of slavery beyond the South.]

It is not now possible to find out who they were, but Capt. Strawn, pretty good authority, says he believes the four pioneer anti-slavery voters were Otis Whaley, George and Xenophon Richards, and Moses Rumery. At any rate, these men, together with Dr. H.H. Hinman, C.P. Paget, Capt. William Strawn, and perhaps James Stout, formed the nucleus, a few years after that date, of the first Abolition organization in the county. For some years, they had taken a decided stand against the extension of slavery and were looked upon as *dangerous* men.”¹⁸²

- Xenophon Richards, farmer in Livingston County and a soldier in Black Hawk War of 1832; early anti-slavery organizer.
- Oscar Richards (1836 -1915) (Livingston County), son of Xenophon Richards.



Oscar Richards was born January 12, 1836 in Napoleon, Jackson County, Michigan, and died April 4, 1915 in his Eudora home.¹⁸³

He was raised on a farm in Livingston County, Illinois. At age twenty, he joined U.S. Army General James Lane's ('Bloody Jim') forces, as they passed through Illinois on their way to 'Bleeding Kansas' and served under Captain William Strawn.

With this band, he went to Topeka on what was known as Lane's Road.

Oscar drove the first team on the laying out of that road and planted the first stakes. In this band were such as Captain Scrambey of Ohio, Captain Cutler of Massachusetts, and John Brown of Harper's Ferry fame. Oscar was with the party that besieged Fort Titus, Fort Saunders, and LeCompton. He also was at the Battle of Blackjack when Clay Pate surrendered to John Brown.

¹⁸² *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron & Co.), 1878, pp. 284-285.

¹⁸³ Profile sketch and photograph in Spencer Library at the University of Kansas.

After what was known as the Border Ruffian Wars, Oscar staked a land claim near Manhattan, which he improved and sold in 1857. He then proceeded to Douglas County, on what was known as the 'Shawnee Absentee Lands', where a party of 27 emigrants, including several relatives who came out from Illinois with him in the spring of 1857, had settled. There he remained 10 years, farmed, and studied law, as he could procure books and find time. At the age of thirty, he was admitted to the bar in Douglas County in 1860. He then settled in Eudora. On January 8, 1857, he married Martha (Granger) of Livingston County, Illinois, who died, leaving two children: Jessie (Harmer) and Franklin. He then married German-born Sophia (Mulsow), who died of 'stomach cancer' in 1920 in Eudora on June 12, 1865. They had four children: Charles, Hattie, Eurette, and Mabel. In 1869, Oscar obtained a license to practice law and entered the insurance and real estate business representing the Home of New York, Springfield of Massachusetts, Phoenix of Hartford, and American Central of Burlington, Iowa. His insurance business (1869-1887) operated from his Church Street office pictured here and was taken over by his son, Charles, (1887-1939), which passed to Roy Ogden (1939-1953). In 1878, Oscar was elected to be a member of the Kansas House of Representatives from Douglas County.



While in the House, he helped establish the Kansas State Historical Society. He wrote about his life and verified articles about the Wakarusa Mission and Pascal Fish. Oscar had several other business ventures such as selling mineral water from Eudora's natural springs and holding the office of Justice of the Peace of Eudora for several terms. He was a member of Doric Lodge No. 83; A., F. & A. M.; and Eudora Lodge No. 42, I. O. O. F.

184

His long-time friend, Dr. W. H. Robinson of Eudora, read a tribute to Richards at the Old Settlers Day meeting in Lawrence: "Oscar Richards was my close friend and neighbor for 27 years. My next-door neighbor until a house was built between our homes. We knew him in the changing scenes of life, when light-hearted, laughing and gay and when the tear drops trickled down his cheek and his voice choked. We knew him and are glad of this opportunity to pay tribute to his memory. He was like the towering tree of the forest, a towering figure in our community. Intellectually his life is an

¹⁸⁴ Cutler, William, *History of the State of Kansas*, (Chicago: A.T. Andreas), 1883.

inspiration to the young. Handicapped with meager advantages of school in childhood, inured in hardship and toil, coming to Kansas in 1856, a pioneer with more hardships. Richards was very involved in the Kansas struggle for free statehood. married in 1857, taking care of a wife and children; studying law and admitted to the Douglas County bar in 1869. An unusually strenuous life, even for a pioneer. To his sturdy Scotch ancestry can be attributed the grit and determination that carried him through. In his law practice, he knew neither friends nor enemies, but was always true to his client. He enjoyed doing good and bestowing favors upon whomsoever he met; a friend to the friendless, a loaf for the hungry, a cloak for the shivering. 'His gift was never bare,' the giver was always there. His favorite poem was 'To live by the side of the road and be a friend to man.'

". . . Ever ready in the defense of right, ready to support any enterprise for the public good. He walks no more among his fellow men, but his spirit, like that of John Brown, goes marching on. Like the towering tree of the forest, Oscar G. Richards' life was a towering life spent among us, and the blessings and inspiration of that life are our everlasting heritage to emulate."¹⁸⁵

- Otis Richardson (Eppard's Point Twp./Livingston County). Abolitionist and 'Depot/Station Agent/Station Manager' on UGRR. Richardson migrated from 'eastern states to Illinois and lived on farm near Ocoya in Eppard's Point Twp. in section just to the northeast of the existing grain elevator. [See following copies of deeds.] He was active in local politics and was elected Supervisor of Eppard's Point Township in 1859 and 1860. Later in his life, he moved to Bronson, Levy County, Florida and corresponded with W.B. Fyffe from there in 1890-91.¹⁸⁶

According to letter from Dr. H. H. Hinman to W.B. Fyffe....
 "When I lived in Esmen (Livingston County), I had some opportunities to aid the oppressed, though I cannot be exact as to dates. In the fall of 1855, I think, Mr. Otis Richardson came to my house and said that at nine o'clock p.m. I would find in the high prairie grass northwest of Pontiac a man and his wife that I was to care for. The signal was to be a prolonged whistle. I reached the spot and whistled long before there was any response. At last a lone voice said, 'who dah?' Soon they were in my wagon and on the way to Mr. Strawn's, in the township of Bruce (borders on Newtown and Sunbury

¹⁸⁵ Connelly, William, *A Standard History of Kansas and Kansans*, (Chicago: Lewis), 1918.

¹⁸⁶ Portrait and Biographical Album, Livingston County, 1888.

Townships in Livingston County). The young couple had run away, not because of special hardships, nor because they greatly longed for freedom, but because they feared that the woman would be sold ‘down the river.’ They were respectively 16 and 23 years old.”¹⁸⁷

Again, according to W.B. Fyffe:

“A terrible conflict was now before the country, and anti-slavery speakers spoke from every platform. Ottawa was not neglected; among our local speakers was Otis Richardson, now in Florida (as of 1890). He was a good speaker, had a clear head, a good voice, and made many strong hits against the peculiar institution... The anti-slavery men of Ottawa hired him to speak throughout the county.”¹⁸⁸

From letter written by Otis Richardson to W. B. Fyffe in or about 1890 and referenced in Fyffe’s newspaper recounting a poignant example of a successful escape with help –

“Somewhere about ’54 (1854) or ’55 (1855), I moved from LaSalle to Livingston County; at that time there was not an outspoken abolitionist in Pontiac or vicinity. I was looked upon with curious eyes by those persons whose only information on the subject of abolition was derived from bitter pro-slavery enemies. If I am not mistaken, I made the first anti-slavery speech ever made in the old courthouse. In that speech, I took special pains to denounce the Fugitive Slave Law as the most damnable act that ever disgraced the statute book of any civilized or barbarous nation; and declared my intention to break the law whenever an opportunity occurred. This defiant remark caused quite a sensation, and from that time on I was watched by the pro-slavery bloodhounds who were eager to pocket some of the large rewards that were frequently offered as a reward for the capture and return of fugitives from the divine institution.”

“I did not have to wait long to carry my threat into execution, for one morning, just at break of day, I heard a wagon coming towards my house, and from the sound it was approaching at a rapid rate of speed. I stepped down to the road a short distance from my house, and in a few moments the team came up. Two men were sitting on the seat. I did not see anyone else in the wagon. One of the men said they were looking for the depot. I told

¹⁸⁷ Fyffe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IV, pp. 4-5.

¹⁸⁸ Ibid.

them that they had just passed a flag station. He said he saw that, but he wanted to find the depot on the Underground Railroad. I told them that they had found it. 'Drive right up to the house and let us see what you have to ship.' They did so, and then removed a blanket which was placed across the wagon box, and there lay a newly married couple, who had conceived the idea that it would be pleasant to spend their honeymoon in the Queen's Dominion. My house was small and it was harvest time, and I had several hands helping me, so I at once decided to put them in my cellar during the day, and not fire up and start till after dark. I persuaded the men to stay over and go with us the following night. I made a flying trip to Pontiac during the day and informed Dr. Thos. Croswell of what was going on, and to keep a sharp look-out for us when we would arrive in town.

When night came on we started northward. I led the way astride a white horse, which was all the light we had on that dark night. As we entered Pontiac our good friend the Dr. came stealthily up to the wagon to ascertain what it contained, in order to be assured that we were the party he was waiting for. The driver discovered the spy and instantly whipped up (fearing it was an enemy instead of a friend), and as he came abreast of me he said hurriedly, 'I fear we are discovered.' I instantly put spurs to my horse and told him to keep in sight of the white horse. I led the way rapidly through Pontiac until I reached the slough on the north side. Here I called a halt, and told the fugitives to leave the wagon at once and secret themselves in the tall grass some distance away while the driver unhitched his horses and posed as a camper. I rode back to town in search of the Dr., whom I soon found, and learned from his statement what I more than half suspected, that he was the cause of the stampede. When collected again, we laughed heartily over it as a good joke. The Dr. now took charge and led the way to the next station, while I returned home."¹⁸⁹

In the summer of 1854, a McLean County resident named Erastus Mahan recalled a runaway husband and wife from Missouri who found themselves in Lexington. They were mixed race (Mahan used the term 'mulatto') and 'were fairly well dressed and attracted no unusual attention.' Mahan brought them to S.S. Wright's home outside of Lexington, and after a week or so, led them to a man named Richardson, who lived nine miles south of Pontiac

¹⁸⁹ Ibid., Ch. IX, p. 2-4.

[Livingston County, Illinois]. From there, the fugitive slave couple traveled to Chicago and then Canada.¹⁹⁰

654
 Otis Richardson
 to
 Wm. H. H. H. H.
 Cha. A. Conner
 This Indenture made the seventh day of December in the year our Lord one thousand eight hundred and fifty four between Otis Richardson of the County of Livingston in State of Illinois party of the first part and Cha. A. Conner of the County of Livingston in the State of Illinois party of the second part Witnesseth, that the said party of the first part for and in consideration of the sum of three thousand Dollars paid to the said party of the second part the receipt of which is hereby acknowledged do hereby personally Grant bargain and sell unto the said party of the second part his heirs and assigns the following described Tracts of Land situated in the County of Livingston in State of Illinois viz: That portion of the North half of the South half of the South-west quarter of section eight which lies on the South-east side of the Chicago & Mississippi Rail Road containing twenty acres, more or less also the East half of the South-west quarter of section five and the East half of the South-east quarter of section six all in Township twenty seven North of Range five East of the 3d P. M.
 Together with all and singular the hereditaments and appurtenances thereto in any way wise appertaining to have and to hold the said premises in and to be enjoyed with the appurtenances unto the said party of the second part his heirs and assigns forever, and the said party of the first part for himself and his heirs executors and administrators do hereby Covenant to and with the said party of the second part his heirs and assigns that he is well seized of the premises above conveyed and has good right to sell and convey the same in fee simple form as aforesaid. Provided
 Nevertheless that if the said party of the first part his heirs executors or administrators shall neglect and truly pay the said party of the second part his heirs executors administrators in full the just and full sum of seven or nine hundred Dollars as the case may be according to the conditions contained in the two promissory notes given by the said party of the first part to the said party of the second part each having due date with the one in two hundred Dollars with interest due to the 1st of March 1855 the other for seven hundred Dollars with interest due to the 1st of March 1856 each note containing a condition upon which one hundred Dollars may be deducted from each of said notes if not more fully appear from said notes
 Then this deed as also two certain notes hereby even date with this Indenture given by the said party of the first part to the said party of the second part conditioned to pay said sum of seven or nine hundred Dollars as the case may be at the times aforesaid, shall be Void otherwise to remain in full force and virtue

Copy of property deed locating Otis Richardson's property in Livingston County, Illinois;
 Office of Livingston County, Illinois Recorder.

¹⁹⁰ Mahan, Erastus, "Friends of Liberty on the Mackinaw," in transactions of the McLean County Historical Society, Vol. 1, 1899, pp. 396-403, in McLean County Museum of History Archives, Bloomington, Illinois.

[illegible]

I London J. P. (Seal)

Revised Nov 11th 1856

and this Twenty first day of July 1860

Filed July 21st 1860 at 12 o'clock PM

John Moore

Justice of the Peace

Oliver Richardson took

Sale Mortgage

Joseph B. Barney



This Indenture made this eighteenth day of July in the year of our Lord one thousand eight hundred and sixty between Otto Richardson and Harriet Annamula his wife of Livingston County with parties of the first part and Joseph B. Barney as trustee of the Estate of Elizabeth Rodman deceased and Sarah L. Swain wife of Charles Swain of the City and State of New York party of the second part: Witnesseth that whereas the said party of the first part is jointly indebted to the said party of the second part in the sum of Eight hundred dollars granted to be paid by two certain promissory notes one for the sum of five hundred dollars to the said Sarah L. Swain payable three years from date and one for the sum of three hundred dollars to the aforesaid Joseph B. Barney (as trustee as aforesaid) also payable three years from the date of this writing with interest at the rate of ten per cent per annum to be paid semi-annually.

Now Therefore the Indenture Witnesseth that the said party of the first part for the better securing the payment of the money aforesaid with interest thereon according to the tenor and effect of the said notes above mentioned; and also in consideration of the further sum of One dollar to them in hand paid by the said party of the second part at the delivery of these presents the receipt whereof is hereby acknowledged has granted bargained sold and conveyed and by these presents do grant bargain sell and convey unto the said party of the second part their heirs and assigns forever all the following described ~~good~~ lot piece or parcel of land situate in the County of Livingston and State of Illinois and known and described as follows to-wit:

The West half of the South West quarter of section five (5) and the East half of the South East quarter of section six (6) all of town twenty seven (27) Range five (5) E of the 13th third principal meridian County of Livingston State of Illinois. The Mortgage is given in the place of one to the same parties which has been misplaced and lost To have and to hold the same together with all and singular the tenements hereditaments privileges and appurtenances thereto belonging or in any wise appertaining and also all the estate interest and claim whatsoever in law or in equity which the party of the first part has in and to the premises hereby conveyed unto the said party of the second part their heirs and assigns and to their only proper use benefit and behoof Provided always and these presents are upon this express condition that if the said party of the first part their heirs next assigns executors or administrators shall not and truly pay or cause to be paid to the said party of the second part their heirs and assigns executors administrators or assigns the aforesaid sum of money with cost & interest thereon at the time and in the manner specified in the said promissory notes according to the true intent and meaning thereof then and in that case these presents and every thing herein

expressed shall be a nullity, null and void. But it is further provided and agreed that if default be made in the payment of the said notes either of principal or of interest on the days and at the times therein. The same shall become due and payable the whole of said principal and interest secured by the said notes bearing date as described in this Mortgage shall thereupon at the option of said party of the second part be and immediately close and payable; anything herein or in said notes contained to the contrary notwithstanding. And this Mortgage may be immediately foreclosed to pay the same by said party of the second part their heirs executors administrators or assigns or the said party of the second part their heirs executors administrators or assigns after publishing a notice in a newspaper printed in the County of Livingston thirty days before the day of such sale may sell the said premises and all right and equity of redemption of the said Otis and Harriet Richardson party of the first part their heirs and assigns therein at Public Auction at the North door of the Court House in said County to the highest bidder for cash at the time mentioned in such notice. And the said party of the first part hereby specially covenants and agrees to and with said party of the second part to waive his right of equity and redemption. And the said party of the second part to make execute and deliver to the purchaser or purchasers thereof a deed or deeds for the premises so sold, and out of the proceeds of such sale to pay all costs and expenses incurred in advertising and selling said premises; also the principal and interest due on said notes and to tender the overplus if any to said Otis Richardson his heirs or assigns at the office of Sheriff & Wells Chicago Ill. And the said party of the second part do hereby covenant and agree with the said party of the first part that at the time of delivery hereof the said party of the first part were the lawful owners of the premises above granted and seized thereof in fee simple absolute that they well warrant and defend the above granted premises in the quiet and peaceable possession of the said party of the second part their heirs and assigns forever and that they are free from all incumbrances whatsoever.

Witness the hand of the party of the first part hereunto set their hand and seals the day and year first above written

Otis Richardson 
 Harriet Richardson 

In presence of
 Isaac & Madam

State of Illinois }
 Livingston County } I Jacob Stedman a Justice of the Peace in the County and
 State above said do hereby certify that Otis Richardson
 is personally known to me as the same person whose name subscribed to
 the within instrument of writing appeared before me this day in person
 and acknowledged that he signed sealed and delivered the said instrument
 of writing as his free and voluntary act for the uses and purposes therein
 set forth. And the said Harriet Richardson wife of the said
 having been by me examined separately and apart and out of the hearing of
 her said husband and the contents and meaning of the said instrument of
 writing having been by me made known to her acknowledged that she had

“There was no truer friend to the poor slave than Otis Richardson, and the incidents he relates [in his letter to W.B. Fyfe] are a few of the many

thousands which he and many others all over the Union did, to undo the heavy burden of the oppressed colored man.”¹⁹¹

- Moses Rumery (1803-1889) (Newtown Twp./Livingston County); Abolitionist and farmer, who functioned as a ‘conductor’ on the UGRR. According to Capt. William Strawn, Rumery ‘didn’t formally join the County Abolition Society, as it was both a church and a political organization, and he, being a Methodist, could not well join it, but was with them in spirit.’¹⁹² However, in 1856, he was noted as serving on the ‘State Executive Committee’ for a Radical Abolition Convention held in Joliet. In that capacity, he worked with other activists around northern Illinois, and it is noteworthy that the same organization included Henry Wagoner, a black abolitionist and one of the key leaders of the efforts of the Underground Railroad in Chicago.¹⁹³

He was born January 25, 1803 in Hollis Center, York County, Maine; son of Jonathan Rumery II and Priscilla (Davis) Rumery. He and his family lived on a farm in Sec. 23, P.O. Collins in Newtown Twp. As of 1878, he owned 80 acres valued at \$40/acre. He married twice; on March 13, 1830 to Silva Miranda Raze, who was born April 1807 and died August 4, 1845, leaving six children – the oldest about thirteen and the youngest about ten weeks. Fanny E. born April, 1831 who lived in Kansas as of 1878, Phebe M. in July, 1833; Mary Jane born June 19, 1835 and who died in January, 1839; Lydia born June 20, 1837; Mary Jane born June 21, 1839; the next was an infant, no name, who lived only two days; the next was Isaac born March 27, 1843 and who died September 13, 1877. He remarried on December 19, 1845 to Hannah Alberty. Together, they had three children born to them, but only two were living as of 1878 – Ester M. born December 7, 1846; Priscilla born May 6, 1848 and Margaret born January 29, 1852.

¹⁹¹ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. IX, p. 5.

¹⁹² The History of Livingston County, Illinois, (Chicago: Wm. LeBaron & Co.), 1878, p 285.

¹⁹³ McClellan, p. 22.

Form B-1 (For old records only)

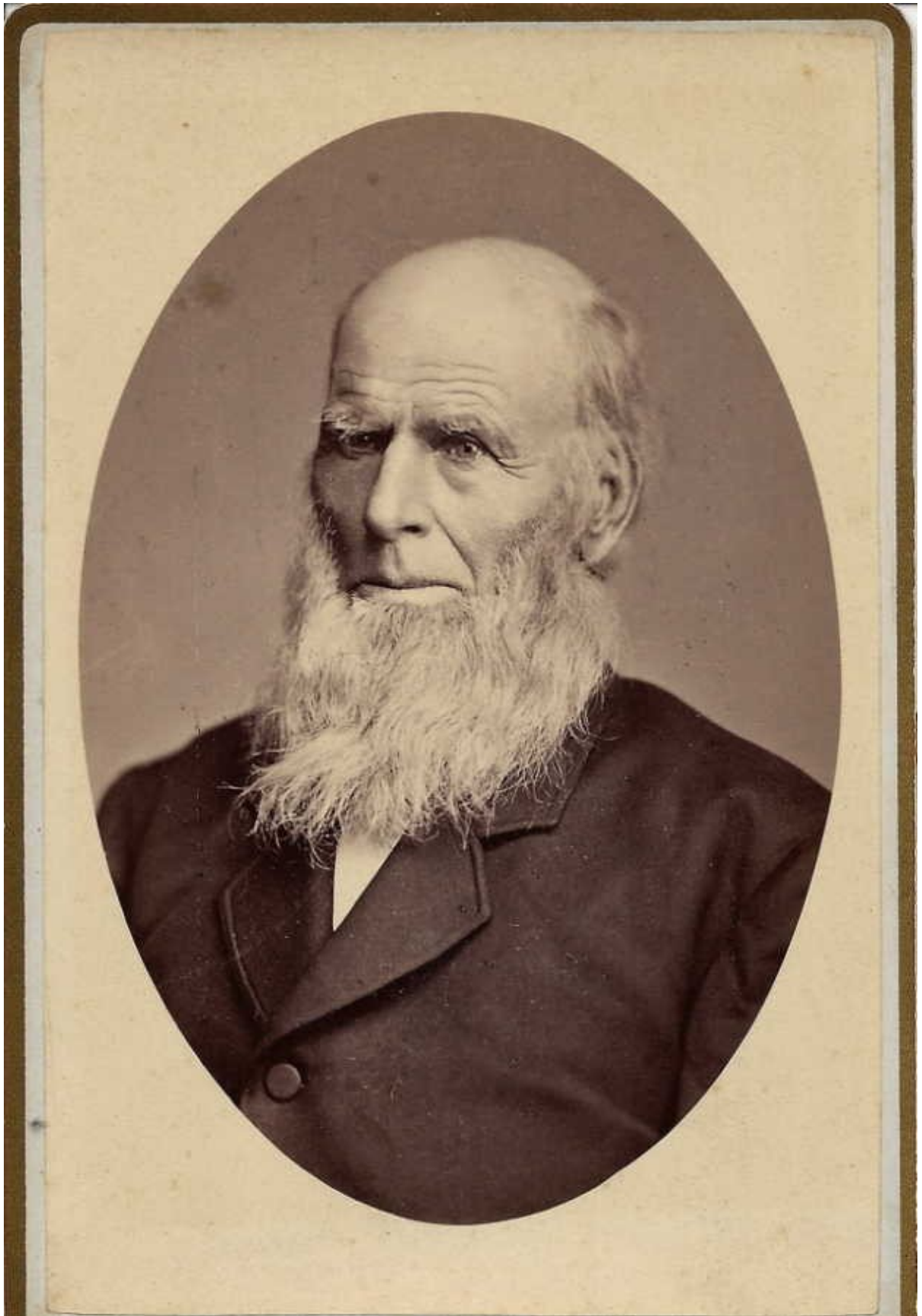
COPY OF AN OLD RECORD
OF A BIRTH

Place of Birth Hall's
 Street _____ No. _____
 Child's Name Worce Ramsey
 Date of Birth Jan. 25th 1889
 Sex Male Color White
 Living or Stillborn Living
 No. of Child, 1st, 2nd, etc. eight
 Father's Name Jonathan Ramsey
 " Color White Age Not known
 " Birthplace Not known
 " Residence _____
 Father's Occupation _____
 Mother's Maiden Name Priscilla
 " Color White Age Not known
 Mother's Residence Not known
 " Birthplace _____
 " Occupation _____
 Source of Record
Rebath's Hall's
Record

State of Maine

I hereby certify that the above is a true copy of the
birth recorded in

Hall's records
 Signature George H. Smith



Rumery served his country during the Civil War in the 52nd Illinois Volunteer Infantry. He enlisted in 1864 (at age 61), marched in the Atlanta campaign with U.S. Army General William Tecumseh Sherman, and remained until the end of the war. He was a staunch abolitionist before the war. He voted for Abraham Lincoln for a second term, but he would not vote for him for the first term, as he did not think his abolition sentiments were strong enough.

Before the Civil War, Rumery and his family aided many a slave to freedom. On one occasion, he reported three slaves came to his home very early in the morning, having been brought from Pontiac to Mud Creek the night before, and were anxious to make their way to Canada as fast as possible. Accordingly, he hitched up his team and took them to Ottawa by daylight that day. Money was raised there and they were sent to Chicago. At that place, they were decoyed by officers into an agricultural store, arrested, and taken to St. Louis, Missouri, and returned to slavery again.¹⁹⁴



¹⁹⁴ History of Livingston County, p. 713.

Gravesite of Moses Rumery in Oak Hill Cemetery, Lawrence, Douglas County, Kansas.

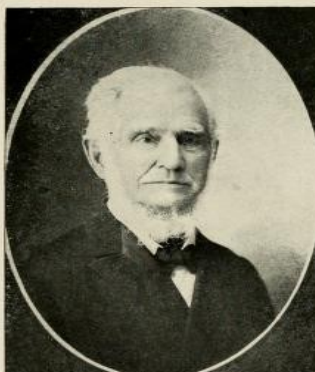


Gravesite of Hannah *Alberty* Rumery beside that of Moses Rumery in Oak Hill Cemetery in Lawrence, Douglas County, Kansas.



Gravesite of Sylvia Miranda *Raze* Rumery in Chestnut Ridge Cemetery in Gasport, Niagara County, New York.

- Rev. George Schlosser (1808-1902) and Mary Schlosser (1807-1860) (Odell/Livingston County and Ottawa/LaSalle County). Pastor of the 'Free Church' in LaSalle County, Illinois from 1851 to 1858, succeeding the Rev. George W. Bassett. He and his family moved to Paxton in Ford County, Illinois after the Civil War, where he and his wife, Mary, are buried. They had one daughter (Frances Eliza).



REV. GEORGE SCHLASSER, PIONEER, PAXTON

195

According to W.B. Fyfe:

¹⁹⁵ *History of Ford County, Illinois*, p. 211.

“Rev. Schlosser was from Akron, Ohio and was a sturdy, uncompromising man, against every evil and a most determined foe of human bondage – of such stuff as Wellington’s high-landers showed themselves to be at the Battle of Waterloo.”¹⁹⁶



Gravesite of Rev. George Schlosser in Glen Cemetery in Paxton, Ford County, Illinois.

¹⁹⁶ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. V, p. 4.



Gravesite of Mary Schlosser in Glen Cemetery in Paxton, Ford County, Illinois.

- [?? Smith](#) -- Abolitionist who lived in Ottawa, LaSalle County. He was the posted driver on the covered wagon used to rescue the fugitive slave Jim Gray.¹⁹⁷
- James Stout, (1819 - 1911) Abolitionist, lawyer, newspaper publisher, and farmer. He was born in Cadiz, Ohio in 1819. His father was James Stout, Sr., who was born in New Jersey and who eventually settled in Ohio.

As a young man, Stout moved to Ottawa in LaSalle County in 1845 and subsequently to Pontiac in Livingston County in 1850. He was half owner of *The Pontiac Sentinel* newspaper, which was started as a Republican alternative to the pre-existing newspaper which was pro-Democrat and pro-slavery in outlook. He engaged for a time in farming and sometimes practiced his profession – that of a lawyer. He was an outspoken abolitionist of the most ultra character, and at a time when it was anything but popular to

¹⁹⁷ Fyfe, W.B., "A History of Anti-Slavery Days," *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch.XII, p. 4.

promulgate the doctrine. He also was a principal defendant put on trial in the Jim Gray case for aiding and abetting the fugitive's escape.

According to William Strawn: "The precise date at which James Stout came into the county (Livingston), I cannot say, but to him and Dr. Hinman, this county owes more than to all others combined for redemption from proslavery rule. Courageous to a fault, never thoroughly happy except when miserable – like the typical Englishman; never sparing his dearest friend, if he thought he caught him in a mean trick, belligerently honest to his convictions, he secured both the enmity and sincere regard of a vast proportion of the inhabitants of the county." ¹⁹⁸

The following excerpt from a local account bears witness to him having the courage of his convictions: '...James Stout—no one living in the county from '55 to '70 [1855-1870] but knows the intrepid, earnest, positive, lively, jagged and, perhaps, 'sassy' Jim Stout. In early life, he had tried teaching school in Kentucky, but gave more attention to teaching the negroes the etymology of the word "freedom " than his employers approved of, and he left town between two days, without calling around to get his wages, and believes to this day that bloodhounds were on his track until he forded the Ohio River. With a not very passive nature, the little experience he had there set every drop of blood in him on fire, and he became the fiery champion of down-trodden Africa from that hour. He was possessed of a vast fund of indignation, and never failed to surround all his efforts with the glitter of attraction which that gave.

At one time he helped "steal a n____er," as the phrase went, the story of which must have a place here. A fugitive slave had been taken and was before the court at Ottawa, to have his case legally determined. Stout, with some other Abolitionists, was in attendance. With most of them, it was probably their first experience, and no well-developed plan was agreed upon how they might best help the slave. After as patient a hearing as could be given under the great excitement, the Court decided that the fugitive must be sent back to his master. While the opinion of the Court was being delivered, a breathless silence reigned in the court room. The Abolitionists, embracing many who hardly accepted that title, were undecided. The crisis had arrived, and Stout, carried away with excitement, sprang upon a table and shouted, 'I move we form ourselves into a committee of the whole, to carry this poor slave back to slavery and bondage!' ¹⁹⁹

¹⁹⁸ *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron, Jr. & Co.), 1878.

¹⁹⁹ *Ibid.*

The entire room was at once in an uproar which passes all description. While attention was thus called to the mover of this resolution, the slave was spirited out of the window, put into a close carriage and, quicker than it can be told, was on his way to Canada. The parties engaged in this rescue were arrested and tried for the crime, for it was a crime to help a fugitive away. Stout refused to employ any counsel, refused the aid of the Court, who offered to assign him a legal adviser, and persisted in defending his own case, and by his quick, sharp wit, he was cleared.

All that could certainly be proved against him was his motion. His line of defense was that he had only proposed to carry the fugitive back to slavery and bondage, but the prosecution endeavored to show by the witness, Judge Caton of the State Court, before whom the former hearing had been had, that Stout, the defendant, did not mean what he said when he proposed to carry the slave back to bondage. The question was asked Judge Caton, 'What is your opinion of the intent of the defendant in making that remark?' 'I object!' shouted Stout.

In the course of the discussion which followed, in regard to the right of an answer to the question. Stout sprang to his feet and demanded 'a subpoena for God Almighty ! He is the only one who knows my intent.' Defendants were not then competent witnesses. The Sheriff jocularly remarked that he would find it difficult to serve such a subpoena. Stout sharply retorted, " You can, for it is written, ' He will be found of those who diligently seek Him.'

This turned the tide, and he [Stout] was acquitted, while the others were convicted and fined. In 1862, James Stout and a partner had bought the *Pontiac Sentinel* newspaper, which was first established in 1858 as a Republican newspaper in opposition to the pre-existing *Livingston County News*, a quite conservative Democratic newspaper established in 1855, which lost public favor during broad, local support for aggressive pursuit of the Civil War. After his connection with the *Pontiac Sentinel* as proprietor, publisher, and editor ceased in or about 1867. In 1869, he was appointed Receiver of Public Monies of the Idaho Territory and moved with his family to Boise City, Idaho, where he now resides. He was possessed of more fire for the fluid ounces of blood he contained, and more fight to the square inch, than any resident of Livingston County, unless history is at fault.²⁰⁰

²⁰⁰ Ibid.

[The following account should appear as a sidebar under the heading: *Central Illinois Slave Rescue Garner's Nationwide Publicity*. Cite illustrative article in NYT

Just prior to the Civil War, the abolitionists in Northern Illinois were unusually active. They were open and outspoken in their advocacy of unconditional freedom for the slaves, and they were daring in their efforts to aid fugitives. The "agents" and "stations" of the "Underground Railroad" had greatly increased in numbers, efficiency, and effectiveness throughout the region.

La Salle County had become important as a district where the "lines" from the South converged, to be continued from there to Chicago. In Ottawa, particularly, there was an aggressive anti-slavery society. In 1838-1839, there had been organized in that place three churches, the Congregational, Baptist, and Methodist, whose members were ardent in the anti-slavery cause.

No braver or bolder man in all this region was there than John Hossack. He was a stalwart Scotchman, who was born in Caledonia in 1806. Love of liberty has always been a notable trait of his countrymen.

John Hossack had settled in Ottawa about 1849. It is related of him that the first fugitive slave whom he helped to freedom was sent to him by the fearless and fertile Rev. Ichabod Codding, a Congregational minister and anti-slavery lecturer, who had traveled much. At that time, John Hossack was evidently a man of recognized force.

The incident, in connection with which his name has come down to our time, involved a fugitive slave named Jim Gray, or "N____r Jim," as slavery's supporters called him. "Jim" had escaped from his master, one Richard Philips, and had made his way from Missouri to Union County, Illinois. There he was captured and put in prison. A Mr. Root interested himself in the fugitive and sued out a writ of habeas corpus in the State Supreme Court. The case was taken before Judge J. D. Caton, who sat at Ottawa, then one of the grand divisions of this jurisdiction.

John Hossack had been notified that the slave and his captors were to arrive in Ottawa at a certain time. He was at the station to meet them. The party who had "Jim" in charge consisted of Phillips, his son, a constable, and three kidnappers, Jones, Curtley, and McKinney."

"The 'kidnapping' of negroes had long been practiced in the southern counties of the State. Two or three men were usually associated together for this business. One would establish himself at St. Louis, or at one of the other border towns, and work up a reputation as a seller of slaves. The others would move about the Illinois counties on the lookout for negroes—Slaves or free. The "kidnappers" never stopped to inquire whether a colored person was free or not. The question simply was, could he be carried off in safety? The slave-hunters seized their victims secretly, or enticed them to accompany them under false pretenses, placed them in a wagon, and drove as rapidly as possible to the borders of the State.²⁰¹ Then they were sold down South."

When John Hossack met the Phillips party, "Jim," says Rev. Mr. Ryan, "had a trace-chain fastened to his legs, his arms pinioned and a rope around his neck, and down between his legs—the end held by a white man, the negro walking in front." This was too much for John Hossack. He demanded of Jim's guard to know of what crime the negro had been guilty that he should be thus treated. The answer given was so unsatisfactory that Hossack exclaimed: "No man can be taken through the streets of Ottawa thus humiliated—not while John Hossack lives!" This fearless, public protest led to some abatement of "Jim's" treatment.

This exhibition of slavery's inhumanity caused intense excitement in the community. In deference to public sentiment, the Phillips party took their prisoner to a hotel instead of putting him in jail that night. In the evening church bells rang, meetings were held, plans were made for the hearing before Judge Caton the next day, and attorneys were retained to defend the fugitive.

On the hearing, and after evidence was submitted and the arguments were presented, Judge Caton discharged "Jim" from custody.

Now came the crisis. There had been some understanding that this would be done. When, therefore, the United States Marshal was removing his prisoner, the crowd gathered around captors and captive. Those most instrumental in separating "Jim" and the Marshal were John Hossack and Dr. Stout and Dr. Hopkins, and some dozen or fifteen others. A carriage was in waiting close by. Mr. Campbell (his name certainly sounds Scotch) had charge of the team. The rescuers quickly put "Jim" in the carriage, and away they went. The fugitive was conveyed to a place of safety a few miles from the present city of Streator, where he remained

²⁰¹ Harris, Norman Dwight, *The History of Negro Servitude in Illinois, and of the Slavery Question in That State, 1719-1864*, (Chicago), 1904, pp. 54-55.? Or Ryan article?

concealed until he was taken by friends to Chicago. There he was received by Phio Carpenter, and later sent to Canada and freedom.

John Hossack, with Dr. Joseph and James Stout, and ten or fifteen others were indicted by a United States grand jury for their participation in the rescue from the Marshal of a prisoner. They were tried in Chicago in the United States District Court and convicted. John Hossack was defended by Messrs. Isaac N. Arnold, Burton C. Cook, and E. C. Lamed, all able and distinguished lawyers, and all personal friends of Mr. Lincoln.

In his own defense, when asked what he had to say why sentence should not be pronounced, Hossack made an address of which Rev. Mr. Ryan says: "It will become memorable as later generations appreciate the heroism of our National crisis." Hossack was sentenced to serve ten days in jail, and to pay a fine and costs amounting to \$591.

It was a dearly won victory for the pro-slavery people. "Jim" had escaped, literally Scot-free, Hossack's courageous course, his manly bearing during the trial, and his stirring speech in court, were as fuel to a conflagration that spread through, and lighted up, all of the northern part of the State. His prison became a Mecca to which crowds flocked. The newspapers reported every incident in connection with it in detail.

Many who had hitherto been indifferent on the subject of slavery were now won over to the side of the oppressed black man. His friends were greatly encouraged by the change in public sentiment. Indeed, probably no single act, in 1859-60, in northern Illinois had more influence in advancing the cause of the anti-slavery people; nor did more to create a local atmosphere for the National Convention which met in Chicago and nominated Mr. Lincoln for the Presidency.²⁰²

At that time Hon. John Wentworth was Mayor of the city. He also owned and managed a newspaper published in Chicago. In its columns the following was one of his clarion utterances regarding the penalty visited on the sturdy Scot, John Hossack, for his acts in behalf of Jim Gray:

"Scotchmen, patriots and citizens, visit John Hossack! Remember our friends of freedom as bound with him!" Then he added: "Let their fines and costs be paid!"

²⁰² Rev. John H. Ryan, "Chapter from the History of the Underground Railroad in Illinois," published in the "Journal of the Illinois State Historical Society," (April, 1915, vol. 8, No. 1, pp. 23-30)

And the public response was general and generous. The slave-hunter's trade in Illinois was dead. John Hossack and his brave associates had killed it.] ²⁰³

²⁰³ MacMilian, Thomas C., *The Scots and Their Descendants in Illinois*, Reprinted from Publication No. 26, Transactions of the Illinois State Historical Society for the Year 1919. [Printed by authority of the State of Illinois.]

IDAHO OF YESTERDAY

by
Thomas Donaldson

INTRODUCTION BY
THOMAS B. DONALDSON

Illustrated by photographs


The CAXTON PRINTERS, Ltd.
CALDWELL, IDAHO
1941


Photo
the only

NOTABLE CHARACTERS IN SOUTHERN IDAHO 155

He owned
Mountain,
ten miles
are always
tain; his
was never
long, and
cle of in-
respected
him."

ons. Had
fortune
like "Old
tum was
his faith
never saw

ents pre-
Nevada
at Eagle,
trains of
rich lines
, in the
, looked
< Here
abortive
s which
—shafts
unveiled
which
beaten,
g town
passed.
c. Mil-
n, lives
shines

brightly, and Mother Nature looks on unruffled. As I recall the decline of Owyhee, recall the hopes and fears of those who labored and grew old hoping ever for the revival of old times about her hills, the figure of John Catlow looms up as if it were that he combined the strength and purpose of the many who worked with him against bitter discouragements.

JAMES STOUT

My colleague in the land office at Boise was James Stout, of Pontiac, Illinois. Stout was born at Cadiz, Ohio, in 1819, and after an education at local schools moved to Springfield, Ohio, and read law with General Charles Anthony. He pursued courses for a time at Miami University. About 1845 he moved to Ottawa, Illinois, and five years later went to Pontiac, where he was farmer, lawyer, and editor. He joined issues with the Owen Lovejoy school of Abolitionists, those fearless men who fought against all odds in late antislavery days. Stout must have been a terror with his editorial pen, if his writings reflected his violent, though sincere, partisan views such as we heard from him in Idaho. A former resident of Pontiac told me that when Stout, as editor of the *Sentinel*, turned loose against Copperheads and slavery partisans, there was a sudden scattering to the woods! Stout's father and mother, Charles and Margaret, ran a branch of the famous "Underground Road" and, while they lived in Springfield, Ohio, helped scores of slaves to escape to Canada. James and his brother, Dr. Joseph Stout, quite naturally imbibed anti-slavery views and they, like their parents, helped many a slave to freedom.

In 1869 Stout was a man of fifty years, a free lance in creed but correct in morals. He was kindly, earnest, and able, but when he undertook a task and was convinced of his point, he was equal to Oliver Cromwell and had about as much consideration for opponents as Oliver had. When

Stout expressed his cordial hatred for Rebels, his command of English was wonderful and lasting. Soon after we met, I ascertained that we were distant relatives, for an uncle of mine married one of Stout's nieces; Stout was, interesting to note, a brother-in-law of my old friends General J. Warren Kiefer and Judge William White, both of Springfield, Ohio. When Stout came to Boise, he listened attentively to all that was told him, and the loungers about town stuffed him plentifully with yarns of rich man and riches. Stout was in my office one day when a man named Crouch drove a wagon to my door and began to move dirt from the adjoining alley.

"Here," said Stout impressively, "is a man who is said to be worth a million. He's hidden it somewhere."

"Who, Crouch?" I queried. "Who told you so?"

"Some of the boys at the Overland told me so. Said he had money in bags!"

"Oh, yes!" I laughed. "He's hauling dirt at two dollars a ton just to save millions, isn't he?" Stout laughed then and was afterward wary of fabula.

A ludicrous thing happened to him while he occupied a small building in the rear of General Carree's residence. A night or two after Stout moved into the premises he hung his silver watch upon a nail in the wall. In the morning he was astounded to find that the watch was beautiful gold. He rushed to me in delight and said, "It's a wonderful country! Gold everywhere. Just hang up anything silver, and before morning it turns to gold." The explanation was that prior to Stout's occupancy the house had been cleared of much vermin by boiling kettles of sulphur. The walls were saturated and during the night sulphur fumes had attacked Stout's silver watch and tinted it yellow.

Stout acted upon impulse, often to the astonishment of people about him. Life was a wonderful problem for him, and he pondered and reasoned and tried to get at the root of matters in his unusual and impulsive manner. A fine

specin
in qu
mired
"Don
have!
color
not d
shove
and c
then
gave
to int
Once
glance
locoed
faithf
people

I
able a
writin
princi
kidna
negro
him, b
rescue
ally to
marsh
loped
a Mr.
Nover
Hassa
The a
secure
was hi
throu
violen

NOTABLE CHARACTERS IN SOUTHERN IDAHO 157

specimen of Bannack Indian stopped at my office one day, in quest of tobacco, when Stout wandered along. He admired the Indian for a minute and then spoke out with, "Donaldson, what splendid hair and teeth these Indians have! They wear no hats, and that keeps hair natural in color and healthy. They eat no sugar, and their teeth do not decay. Look, see the fine teeth this man has!" He shoved the red man against the wall, grabbed his throat and choked him until the Indian opened his mouth and then rubbed his fingers over teeth and gums. The Indian gave me an appealing look and was so startled that he failed to interpret my signal to close down on Stout's fingers. Once released, he stalked down the street, casting timorous glances backward. He spread the report that Stout was locoed, or crazy. With all his eccentricities, Stout was a faithful Government official and was respected by Boise people.

I have at hand an account of one of the most remarkable antebellum slave cases on record. It is in the handwriting of James Stout, for he and his brother Joseph were principals. The case was that of "Negro Jim," rescued and kidnaped at Ottawa, Illinois, on October 11, 1859. The negro's owners had chased the escaping man and caught him, but Stout and the Ottawa Abolitionists determined to rescue him in spite of judge, jury, and court. They actually tore the negro from the grasp of the United States marshal, ran him out of the Ottawa court room, and galloped with him to a place of safety. The Stout brothers and a Mr. Joseph Hassack were held and tried at Chicago in November, 1859, for aiding the escape of a negro, and Hassack and Joseph Stout were imprisoned five months. The ablest attorneys in the state vied against each other to secure the case, but James Stout employed no counsel. He was his own attorney. He secured an acquittal for himself through an unparalleled exhibition of brains, nerve, and violent temper. He scared the presiding judge, made the

jury roar with laughter, and gave the prosecuting attorneys the shock of their lives. The case is on record in the Illinois decisions. I regret that there is no space here to give in detail a most vivid description from the pen of James Stout.

AH KEE—FAKIR

The locally famous Chinese doctor, Ah Kee, was in vogue when I arrived in Boise. Ah Kee was uncrowned king with his Mongolians and a "to-be-plucked" in the eyes of Gentiles. His shop and surroundings indicated vast wealth, for he was physician, soothsayer, and a man of mystery. The white people eventually expected a heavy yield from the treasure chest which was, so rumor avowed, secluded within the shelter of the Chinaman's guarded house. Ah Kee was a portly Mongolian with a huge flowing mustache; from across the counter of his establishment, a combination of drugstore and money-lending shop, he greeted everyone with a smile.

Boise was in the wildest excitement one evening in 1869. Men were yelling and running to and fro, horses were being saddled, and through the darkness galloped night riders bound for Oregon. Main Street looked like war, but not until daylight did I find out the cause of the trouble. A solitary horseman tore past my home but pulled up at my hail. I asked if an Indian outbreak had occurred, and he snorted, "Naw! Ah Kee has skipped! Took French leave! I got a writ fer him and I'll land him yet!" Into his nag went cruel spurs, and he disappeared westward. Everything was heading for Olds Ferry, a spot eighty miles from Weiser where travelers crossed the river and entered Oregon. Ah Kee had a flying start on his pursuers and he meant to keep it, for behind him was an army of angry men. All of them were armed with writs, and the first writ served was preferred mortgage; they intended to throttle the great doctor and relieve him of valuables. Ah Kee had

BOISE CITY, Idaho, Jan. 8, 1878.

Mr. Editor:

In your issue of January 6th Mr. D. Knox has seen fit, in an article attempting to excuse his conduct in absenting himself from the court after making complaint against the late Register for taking illegal fee, so to introduce myself and referring to my conversation and conduct as to show he had great cause of a great suspicion of a Federal ring trick. Now permit me to give the facts of my connection with this matter.

I was called upon to go to Mr. Huston's office to issue a writ for the arrest of the late Register. I immediately saw Judge Hollister and told him if I was not compelled to issue the writ I would not, for Timoney and I had had difficulty and I deemed it out of place. The Judge said he would examine the law and see. Soon after which I went to Mr. Huston's office and Mr. Huston said that the suit would be brought before Esq. Glidden and at the same time asked me if I would notify Mr. Knox that he was ready. This is the first knowledge I had who was the complaining witness. I went to Mr. Knox's office and said to him: "Mr. Huston wants to see you at his office." I started to return the back street and made the remark to Mr. Knox I did not want to meet Timoney now, for the reason that whenever Mr. Timoney had a dram and we met unpleasant talk ensued. He would question my conduct towards himself in an offensive manner, and I wanted to avoid a collision.

JAMES STOUT.

Treasures of Gold Bluff.

CHIC

don sp
tical s
from t
portan
the T
indica
is kn
clined
that
conti
scale
court
elare
Turl
begi
stru
sepa
reco
thos
Dai
ing
of t
tha
Bri
thi
wh

E
vie
the
for
wa
Th

E

T
M
8
h
11

that
e was
com-
had
le the
"Mr.
n this
ution
had I
gree of
would
duty
an and
w you
ue the
I insist
charged
to per-
: "You
ter but
see how
e what-
ox deny
st, here:
d before
tion Mr.
ne to tell
epitome
sons that
withdraw
nd, after
a crimi-
leave the
ht it out?
hrow the
pon some
e the com-
s own vo-
of justice,"
s he with-
because he

The Chronicle Bulletin.

CLATSOP COUNTY, OREGON.

CLATSOP COUNTY OFFICIAL PAPER.

B. E. PAYNE, PUBLISHER.

CLATSOP COUNTY, OREGON.

MOUNTAIN HOME, AUG. 11, 1897.

A London dispatch of July 27 says:

The Daily Chronicle this morning

contains an editorial article to the

effect that the University of

Chicago, President Andrews, from

the presidency of the Brown univer-

sity, which action is regarded as the

most serious blow the capitalist

church has yet struck at social,

scientific and industrial liberty in

America.

The Chronicle says: "There is no

doubt that, like Professor Davis, who

was dismissed from the University of

Chicago, President Andrews was dis-

missed because he named his univer-

sity against the growth of great

monopolies. It seems certain that a

similar action will be taken at the

University of Chicago, which will

be a great blow to the capitalist

church as it is shaken by the

great slavery question. It looks as

though the splendid nationwide en-

dorsement of American institutions

has been the motive of the pro-

cession. We anticipate a great wave

of opinion against the pretensions of

the monopolist class as dangerous to

freedom. This movement will lead to

the substitution of public control

and extension of the private en-

dorsement and ownership.

The Boss Cull is dead. It was

shortly by Mr. Kennedy under the

name of John Bull, with the view

of knocking out John Bull's good

old Democrat, but, after sinking

\$5,000, failed. Then Mr. Shephard

took hold and sunk about \$5,000,

then New George caught on and

blowed in about \$10,000 before he

got caught; finally the Gamble

brothers tossed the plant and gam-

bled away their time and until

last week when it flunked out en-

tirely. The Democrat says: "Had

one fourth of the amount contrib-

uted and one half the editorial pa-

tronage thrown for that purpose

would have been enough to have

turned it into the Idaho Demo-

crat. Its proprietor would have

been running a better paper today

while the Democrat is in the gutter

and the man who contributed would

have been no worse off." The plant

is still there, and we advise the pub-

lisher, Hann McKelvey, to consider

of Mountain Home to purchase it

and bring it here and start another

McKelvey organ with another Demo-

crat man with democratic proclivities

and pretense of Governor Ham-

berg as editor in chief. The field

is ripe.

"Let me give you a pointer," said

M. F. Gregg, a regular contributor

to the Mountain Democrat, "to

know that Chamberlain's (Colo.)

Colony and Harbison's Colony

are when you have the stomach ache

Well it does." And after giving this

friendly bit of advice, the party

passed on down the hill. It is a

fact that thousands of people are

traveling all over the state while

and a better idea of the colony

is the fact that the colony is the

HAS NO FAITH In the Party He Helped to Create.



James Stout, Abolitionist, Sold-
ier, etc., Repudiates Repub-
lican Works.

Democratization a Crime Against Humanity and Cause of the Nation's Discontent.

The Republican Organization Ruled
by Monopoly and Fidelity to
Sweet the People Under
the United States.

From the Chicago Herald, July 27.

The widespread changes taking

place in political connections and

the realignment of parties on the

political scene, caused primarily and

essentially by the great money trust,

are receiving constant and striking

illustration, but nowhere is the tendency

more pronounced than among the old

time republicans of the abolition school

and in the ranks of the veteran

editors who fought for human liberty.

The Republic is in receipt of a high-

ly telegraphic and timely contribu-

tion from one of the most noted

and spirited of the old time leaders,

a brave soldier, brilliant speaker and

stirring editor, who has become fam-

ous as an anti-war abolitionist.

—Mr. James Stout of Idaho, formerly

of Illinois.

The name of Dr. James Stout is a

household one, and his fame as a

sturdy abolitionist, orator, editor and

leader is a landmark in the political

history of Livingston, Lehigh, Bureau,

Will and adjoining counties in Illi-

nois, and sections of Ohio, Ken-

tucky and Indiana. One of the ear-

liest incidents that gave Dr. Stout

great note was the "Nigger Jim"

episode. This famous case is sup-

posed to have taken place in the

territory of Illinois, where Dr. Stout

was a prominent leader in the

abolition movement. He was a

staunch and brave leader, and was

driven out of that state on account

of his abolition activities. He ac-

complished nothing in the "leading man"

of Illinois, and then came to

Illinois. He had studied law and

was a natural authority in legal

matters as well as in politics. His

published works on law and politics

have been of great value to the

abolition movement. He was a

staunch and brave leader, and was

driven out of that state on account

of his abolition activities. He ac-

complished nothing in the "leading man"

of Illinois, and then came to

Illinois. He had studied law and

was a natural authority in legal

matters as well as in politics. His

published works on law and politics

have been of great value to the

abolition movement. He was a

staunch and brave leader, and was

driven out of that state on account

of his abolition activities. He ac-

complished nothing in the "leading man"

of Illinois, and then came to

Illinois. He had studied law and

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

party, who now writes to the Dispatch

stating that that party, the

Why, Oh Why.

The reader down in Texas has

been rather looking hot and late

the editor of a backwoods sheet

pulls off most of his wearing ap-

parel and sitting on a nail keg in the

back room gives vent to his tired

feelings in this scolding literary

letter:

Oh why should we mortals be

stunk up with pride when our

clothes are all soiled and stink in the

body when our clothes are soiled,

and the stench is all gone, and we

long to appear without anything

on?

Oh why don't they change the

style in July, when we sweat with

the heat and stink and try? Oh

why can't we shake off our clothes

and go nude, without shaking the

feelings of some cranky old prude?

If I had any way to strip off

everything, and if the prude class

didn't care a fig for the clothes

and fashions and laws I would

go, and go about naked, just like

I was born!

The anti-gambling law is to be

passed before the Supreme

court.

The anti-strikers are still making

it very warm for Hanna & Co. in

the east.

Charles DeWitt, Chicago and

Durham, recently always a

prominent aid. For sale by W. W.

Smith, druggist.

"These leading instructions

for

“James Stout was another of those staunch abolitionists who was firm as a rock in the cause of right, large executive powers, and full of expedients to carry out his designs. A better and kinder friend no man ever had than James Stout but look out! if you are his enemy. His motto was, God bless my friends, but God curse my enemies! We knew him well and long.”²⁰⁴

More than two decades later, as noted in the following local newspaper article, he returned to Central Illinois to reminisce about his activism with abolitionist cohorts.

“— Hon. C. C. Strawn, of Pontiac, and James Stout, who resides in Idaho, were calling upon friends here Thursday morning. Mr. Stout was for many years a resident of LaSalle and Livingston counties, having been at one time editor of the *Pontiac Sentinel*. He was before the war an uncompromising abolitionist, who did not hesitate to express his opinions on the subject, both written and orally, and was once on trial for assisting a slave to escape, but pleaded his own case and was acquitted by the jury. He is now on a visit to his old friends, in this state, to whom his memory will ever be dear.”²⁰⁵

- Dr. Joseph Stout (1818 – 1903) (Pontiac/Livingston and Ottawa/LaSalle Counties) an abolitionist, brother of James Stout, and a participant in the rescue of the fugitive slave Jim Gray. According to first-handwritten and verbal accounts: “A meeting was then called of all the abolitionists of Ottawa, to be held at Dr. Stout’s office, for consultation and action.”²⁰⁶ “We can imagine who were at the liberty caucus in Ottawa, where options and a course of action were agreed upon: “We can imagine who were at that liberty caucus in Ottawa. There sits Hossack, Dr. [Joseph] Stout, James Stout, Dr. C. [Chester Hurd], G. [George] Fyffe, Claudius King, and two or three others of the ring leaders to consult as to the rescue of Jim Gray from the clutch of the oppressor.”²⁰⁷ Some thought the slave should be taken by force; others that in so doing blood would be shed, something that all wanted to avoid. It was finally determined, that, should Judge Caton decide that the negro be remanded back to slavery, then in that case Jim be taken from the officer at the courthouse. Then was the time for every true man to act.”²⁰⁸

²⁰⁴ Fyfe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIII, p.5

²⁰⁵ *Chatsworth, Illinois Plaindealer* newspaper, Volume XXII, July 12, 1895.

²⁰⁶ Fyfe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIII, p.3.

²⁰⁷ Fyfe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Ch. XII, p. 4.

²⁰⁸ *Ibid.*, p. 4.

As a principal defendant, he was put on trial in the Jim Gray case for aiding and abetting the fugitive's escape.

[Must determine source and to whom it pertains??] “...In 1850 he removed to Ottawa, Illinois, where he engaged in the practice of law, *having his office with Dr. Stout, the noted abolitionist*, and in October 1852, before the railroad was built, came to Pontiac, where he was first engaged in practice with Mr. DeWitt, the earliest attorney of the place, but later was a member of the firm of McGregor & Dart. He erected one of the first buildings of any size in the town, the lumber being hauled from Ottawa, a distance of forty miles, and was one of the most prominent citizens of Pontiac in that day, as well as one of the leading lawyers of this section of the state, being engaged in practice with Lincoln, Caton and other illustrious men. He died January 5, 1856, honored and respected by all who knew him.”^{209 210}

According to W.B. Fyfe, James Stout's brother, the doctor [Joseph Stout], was a thorough-going anti-slavery man, and would hear of no compromise on the question of liberty. We believe the Stouts were from Ohio, the home of old John Brown, and though they might have lacked in the religious enthusiasm of old Osawatimie, they were not a whit behind him in their hatred of slavery.”²¹¹

- Captain William Strawn (1822-1905); Abolitionist, UGRR ‘station agent’, soldier, lawyer, and farmer. He was born into a family of Quaker ancestry in Licking County, Ohio on November 7, 1822. He was the son of Jacob and Matilda (Green) Strawn and raised on a homestead near Jacksonville, Illinois. His father became known as ‘the Cattle King of America’ in the prime of his farming and livestock business.

At the age of twenty-five, William enrolled at the Lane Seminary in Cincinnati, Ohio for two years between 1847 and 1849 ([Note: This was a hotbed of Presbyterian anti-slavery sentiment, including students who had a decade earlier broken away in 1833 to move north and establish Oberlin College in Oberlin, Ohio).] While a student, he contracted smallpox and abandoned his studies at Lane Seminary to recover. He married Harriet A. Holmes on January 22, 1829. They had nine children and moved their

²⁰⁹ *Biographical Record of Livingston and Woodford Counties*, 1900

²¹⁰ www.dwight-historical-society.org/Documents/1878.html.

²¹¹ Fyfe, W.B., “A History of Anti-Slavery Days,” *The Pontiac (Illinois) Sentinel*, 15-part newspaper series, 1890-1891, Chapter XIII, p.5.

family to Livingston County in 1850 to homes in Newtown and Sunbury Townships and the town of Odell in Livingston County. Subsequently, they resettled just across the line in Bruce Township in LaSalle County. They also belonged to the Congregationalist Church, where he became a very popular local preacher and outspoken, antislavery advocate. He also became an anti-slavery candidate for the Illinois legislature and was elected as State Representative for the 18th District.

In the years before the Civil War, he went to 'Bleeding Kansas' to fight pro-slavery forces. He enlisted in the U.S. Army to fight in the Civil War and served in Company F of the 104th Illinois Volunteer Infantry. He died on April 29, 1905 at the age of 82. [Note: His nephew, C.C. Strawn, also enlisted in the U.S. Army in April 1861 and served in Company I of the 11th Illinois Volunteer Infantry thereafter.



C.C. Shaw

PONTIAC

After the Civil War, William Strawn retired home to practice law in Pontiac in 1867.]



Gravesite of Captain William Strawn in Union Cemetery in Odell, Livingston County, Illinois.

William Fyfe, a close associate of Strawn noted, “The anti-slavery men of LaSalle County were not asleep (when the Kansas-Nebraska Act was passed by Congress in 1854) and men formed themselves into companies to go to Kansas, determined that the border ruffians of Missouri should not gain the day.... Hon. Wm. Strawn,

now of Odell, Ill. (as of 1890), was among the first to don his red woolen shirt and offer his services and, if necessary, his life to protect Kansas from being cursed by the institution of slavery.”²¹²

William Strawn, who resides at Odell was a friend of Old John Brown, whose ‘soul goes marching on.’ Strawn fought by his side in Kansas. He was one of the charter members of the ‘underground railroad’ through Livingston County, over which many a negro traveled on his way to Canada.²¹³

²¹² Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. VI, p.5.

²¹³ *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron, Jr. & Co.), 1878.

terest, but he does not participate in politics to the extent of making him an office-seeker. In his domestic relations he is very pleasantly situated, and his surroundings are such as to make life pleasant and happy. In his business affairs he shows rare judgment and displays unusual enterprise. His success has been equal to his expectations, and the outlook for his future is bright and cheerful.

GEORGE A. WATTS, of LaSalle County, is one of the most trusted business men of the town of Dana, where he is carrying on general merchandising, keeping a full stock of groceries, dry-goods, boots and shoes, and in fact most of the articles required in the village or country household, while he also deals in all products of field and farm. He has numerous friends in this county and vicinity, many of whom are represented in this work. His childhood home was in the town of Phoenixville, Chester Co., Pa., where he was born on the 25th of July, 1845, and was brought by his parents to the West in 1847.

Our subject is the fifth son of Thomas and Frances (Dykes) Watts, natives respectively of Baltimore, Md., and Manchester, England. The elder Watts during his early years was superintendent of a cotton-mill, and after coming to this State, located in LaSalle County, where he engaged in farming, and continued a resident until his death in February, 1880. The mother had died in Magnolia seventeen years previously, in February, 1863. Thomas Watts was three times married, and by his first wife became the father of Joseph B., who is now engaged in farming in Kansas, and Mary Jane, the wife of Thomas McGoe, a farmer near Gibbon City. By the second marriage there were born nine children, whose record is as follows: John W. secured a good education and followed teaching; he died at the age of forty years. George W. died in infancy; James H., a machinist of Grand Island, Neb., has a wife and four children; Thomas B., of Bloomington, also a teacher, is married and has five children; Catherine, Mrs. Moore, of Saybrook, is now a widow; George A.; Phoebe M., Mrs. N. R. Baggs, of Chillicothe, Ill.; Fannie, who mar-

ried John Howell, of this county, and with her husband is now deceased; and Cornelius, who is farming within two miles of Dana, and has a wife and one child.

The third wife of Thomas Watts was the mother of two children: Emily, who is unmarried and living in Tennessee, and Samuel, a lad of twelve years, living with Joseph B. Watts in Kansas. Our subject spent his younger years in Magnolia, and was reared mostly to farming pursuits. He in early life developed good business qualities, and after reaching manhood one of his most important steps was his marriage with Miss Julia A. Moats, in 1874. Mrs. Watts is the daughter of Isaac and Ann (Miller) Moats, and was born in Northampton, Ill., in 1855. To her parents were born three children—Julia, Louisa and Richard. Louisa was born in Northampton, Peoria Co., Ill.; she is now a milliner in Chicago. Richard is a farmer and stock-raiser of Kingman County, Kan. Mrs. Watts is the mother of the following children: Fannie M., born March 24, 1875; George R., March 8, 1877, and Grace E., April 6, 1882. Mr. Watts completed his education in the State Normal School, and has been engaged in business at Dana for a period of fourteen years. He is independent in politics, aiming to support the men whom he considers best qualified for positions of trust and responsibility. He owns a comfortable home and a reserve fund for a rainy day.

CAPT. WILLIAM STRAWN, ex-Representative of the Eighteenth District in the Legislature of Illinois, a prominent citizen of Odell, was born in Licking County, Ohio, on the 7th of November, 1822, and was the second child in a family of thirteen born to Jacob and Matilda (Green) Strawn. His father was born in Somerset County, Pa., and was the son of Isaiah and Rachel (Reed) Strawn. The grandfather was a native of Bucks County, Pa., and was the son of Jacob and Christiana (Purcell) Strawn, while the generation back of this was represented by Lancelot and Mary (Cooper) Strawn. Lancelot Strawn was an orphan boy of Welsh descent, but there is no trace of the personality of his ancestors. He

emigrated from England during the latter part of the seventeenth century. The Strawns were a part of the Pennsylvania Colony, and of the Quaker faith, while all the generations were farmers and prominent citizens. Strawntown, in Bucks County, Pa., was named in their honor. On the mother's side of the house the grandparents were John and Susannah (Winters) Green. The Winters family were of German descent, but John Green was of English descent, and a native of Virginia, and during all his life he was a man of pronounced anti-slavery views.

Capt. Strawn's father came to Illinois in 1831, locating four miles southwest of Jacksonville, where the mother died in December, 1832. He married a second time, and followed farming and dealing in stock until his death, which occurred on the homestead near Jacksonville, Ill., in September, 1865. When in the prime of his business career he was known as the "Cattle King of America" because of his large investments in live stock.

Capt. Strawn began his education in the common schools, and at the age of twenty years entered the Illinois College at Jacksonville, from which he was graduated at the age of twenty-five, when he went to Lane Seminary at Cincinnati, where he spent two years preparing for the ministry. His connection with the church dated back to his youth, and was first with the Presbyterians, under whose auspices Lane Seminary is conducted, but afterward he united with the Congregationalists, and is now a member of that church. While prosecuting his studies he was taken sick with smallpox, and after his recovery he went home and never returned to complete his course.

On the 19th of June, 1850, our subject married Harriet A. Holmes, who was born in Jo Daviess County, Ill., on the 22d of January, 1829, and was the eldest in a family of three children born to Stephen and Lydia W. (Massey) Holmes, who were natives of New York and Vermont respectively. They came to the lead mines of Galena, Ill., at an early day, and afterward moved to Jacksonville, where Mr. Holmes engaged in the mercantile line until his death in 1833. His widow survived him forty-seven years. Capt. Strawn and Miss Holmes were married at Jacksonville, and

started at once for LaSalle County, where he owned some wild land, which they set to work at once to improve and develop, and there they lived for fifteen years. From the time of the first settlement in LaSalle County he filled the pulpits in the Congregational Churches at home and in neighboring districts during nearly the whole period of his residence there.

In the month of June, 1856, about the time of the climax of the Kansas troubles he resolved to aid in establishing the supremacy of freedom in that section of the country, and he therefore joined the Free State forces under Gen. James Lane, and was engaged in guerrilla warfare with John Brown, but on a more conservative basis than the plan advocated by the latter. He remained about three months and engaged in the struggle actively all the time. At Leavenworth he was taken prisoner by a band of South Carolinians, who had their headquarters at Russel & Major's warehouse, a depot for western supplies. They were being marched out to a safer place when Capt. Strawn slipped between the lines, through an adjoining store, and escaped from the city. When the questions in dispute were settled he returned to his home in Illinois, and took up the duties of the farm, which he prosecuted earnestly until the inauguration of the Rebellion.

On the 1st of August, 1862, our subject enlisted in the United States service, and aided in raising Company F, 104th Illinois Infantry, and was commissioned First Lieutenant under Capt. James G. McKernan, and Col. A. B. Moore, Regimental Commander. The regiment was mustered in at Ottawa on the 14th of August, 1862, and going first to Louisville to assist Gen. Buell in heading off Bragg's raid toward Ohio, scared them out in a short time. He followed the fortunes of this company in the 14th Corps, under old "Pap" Thomas, and was in the battles of Chickamauga, and was also in all the following engagements, continuously under fire in the Atlanta campaign for eighty-seven days out of 100. The first part of this service was under Rosecrans, but after the battles of Chickamauga Grant relieved him and carried them forward to Mission Ridge, after which Sherman took the lead and conducted

LIVINGSTON COUNTY.

775

the balance of the campaign. Sherman then, on the 18th of November, 1864, began his memorable march to the sea. They burned the public buildings in Atlanta before starting and destroyed all railroads and bridges behind them, reaching Savannah, Ga., on Christmas Day, 1864; at this time their division commander was J. C. Davis, of Indiana. They then marched through the Carolinas, following Johnson and tearing up the railroads to Goldsboro, where their communications with Washington were re-established, and they then returned in pursuit of Johnson to Raleigh. At this time news of the fall of Richmond reached them, and the surrender of Johnson almost immediately occurred. They then marched to Washington, and participated in the grand review in May, 1865. Here they were disbanded and sent to Chicago, where they were discharged from the service on the 6th of June, 1865. In July, 1863, on the resignation of Col. Moore, the subject of this sketch was promoted to a captaincy, and served in that capacity until the close of the war. Upon his return to his home in LaSalle County, Capt. Strawn sold his possessions, and on the 22d of November, 1865, took up his residence in Livingston County on the farm he now occupies, and pursued the occupation of a farmer. In the fall of 1866 he was the successful candidate on the Republican ticket for Representative in the State Legislature. In 1868 he was re-elected, thus serving two terms, and since that time he has resided on the farm, but has been more or less active in politics all his life.

Capt. Strawn and his excellent wife are the parents of nine children, seven of whom are living: Wilder F., Annie M., Freddie, Mary H., Augusta V., Frances L., Hattie, Grace and Mabel. The names of the two deceased were Freddie and Mary. Hattie, Grace and Mabel are at home; Wilder and Augusta are in Kansas; Annie resides in Gilman, and is the wife of DeWitt Robinson, a jeweler; Wilder married Mollie Brown, of Normal, Ill., and is a farmer; Augusta married William Hosack, and lives in Great Bend, Kan.; Frances married R. J. Dickson, of Sandwich, Ill. Mrs. Strawn is a well-educated lady, and is universally esteemed for her very many excellent qualities. In all matters connected with the society in which she moves she

takes a leading and active part. Capt. Strawn is pardonably proud of the part he played in the events immediately preceding and during the war. Being a man who has the courage of his convictions he could not have done less than he did during the troublous times which prevailed during the infancy of Kansas as a State, and in the light of history his course then is not only vindicated but thoroughly justified.

JOHN BALMER, a farmer and stock-raiser on section 26, Pontiac Township, has carved out a fortune by his own efforts, and can now look over a farm containing 700 acres. He is a native of Switzerland, where he was born on the 29th of October, 1829, and is the son of Christopher and Margaret Balmer. He is the second son of a family of six children, of whom five survive, viz.: Margaret, Christopher, John, Catherine and Susan. In the year 1840, with his parents, he immigrated to America on a sailing-vessel, taking passage at Havre, and after a voyage of forty-nine days landed in the city of New York. They immediately came West, locating in Hancock County, Ohio, where the parents lived and died, the mother in 1845 and the father in 1853.

Until he grew to manhood Mr. Balmer resided in Ohio, receiving such an education as was attainable in the common schools of that day, and in 1852 he came to Illinois and located in Livingston County. Shortly afterward, in connection with John F. Milham, he purchased 131 acres of land, which is part of his present farm, and at that time contained only ten acres of land which had been broken. In 1864 he purchased the interest of Mr. Milham in this farm, and since then by subsequent purchase he has made additions until he owns, at the time this sketch is written, 700 acres of land. Mr. Balmer is eminently a self-made man. Coming to Livingston County when he had only a horse and about \$45 in money, he now owns one of the finest farms in the county, containing the full complement of excellent buildings, and well stocked with horses, cattle and hogs. All this is the result of close attention to business, perseverance and in-

²¹⁴ *Portrait and Biographical Album of Livingston County, Illinois*, (Chicago: Chapman Brothers), 1888. Located in Dominy Public Library in Fairbury, Illinois.



Gravesite of William Strawn in Union Cemetery in Odell, Livingston County, Illinois.

- Mrs. William Strawn (nee Harriet A. Holmes) (1829 -1888). Abolitionist and homemaker. She was born January 22, 1829 in Jo Davies County, Illinois, daughter of Lydia *Massey* Verry. She married William Strawn in Jacksonville, Illinois in 1850. They had five children and moved northward to settle upon some ‘wild land’ in Newtown and Sunbury Townships in Livingston County and Bruce Twp./ LaSalle County. She died in 1888 at age fifty-eight.

[quote from Rev. Hinman’s letter (circa 1890) to W. B. Fyfe]

“Nor can I forbear to mention that noble woman, Mrs. Wm. Strawn (Harriet), who has so recently passed to the better land. In true Christian philanthropy, which was exemplified in all manner of good works, she has rarely been excelled. Truly, the church of Christ and the people of Livingston County as well as her bereaved husband and family have suffered

great loss personally. None were kinder or truer friends than my beloved brother and sister Strawn.”²¹⁵



Strawn gravesite in Union Cemetery in Odell, Livingston County, Illinois.

²¹⁵ Fyfe, W.B., "A History of Anti-Slavery Days," The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891.



Gravesite of Harriet A. Strawn in Union Cemetery in Odell, Livingston County, Illinois.

- David Underhill (1816-1893). (Seneca in LaSalle County). Well-known abolitionist, and ‘station agent’ on the UGRR and Quaker, whose home overlooked the Illinois River approximately one and a half miles west of Seneca. Known to locals as ‘Quaker David’, he provided safekeeping for the fugitive slave, Jim Gray, and two young men accompanying him, before they proceeded clandestinely northward.²¹⁶
- W.H. Wagener (1819-1878). (Eppard’s Point Township in Livingston County). Abolitionist and farmer. He was born in Morgan County, Virginia on November 19, 1819. In 1831, He left Virginia because he was conscientiously opposed to slavery and moved to Montgomery County, Ohio. On March 25, 1849, he married Mary Ann Neal in Miami County, Ohio. She was born June 26, 1829 and died February 24, 1871. In 1857, the couple moved to Livingston County, Illinois. They had seven children living (lost three) – Morniloe C., Eldred A., Mary F., Emma Z., Addie, Cynthia U., and Jessie B. He married his 2nd wife, Mary H. Moore Harding, on December 26, 1874. She was born in Erie County, Pennsylvania on June 27, 1828, who has two daughters – May and Josephine, both married. After moving to Livingston County, he was one of four who voted the first Abolition ticket. He always voted for principles and men, rather than party.

²¹⁶ McClellan, Larry. *The Underground Railroad South of Chicago*. (Thorn Creek Press), 2019, www.thorncreekpress.com, p. 38.

He owned and farmed 110 acres of land in Section 1 valued at \$75/acre, one of the most pleasant homes and best farms of the county. He has always been one of the leading men of the county and town and always been foremost in all laudable enterprises. He was Justice of the Peace for several terms and was one of the first to organize a county farm.²¹⁷

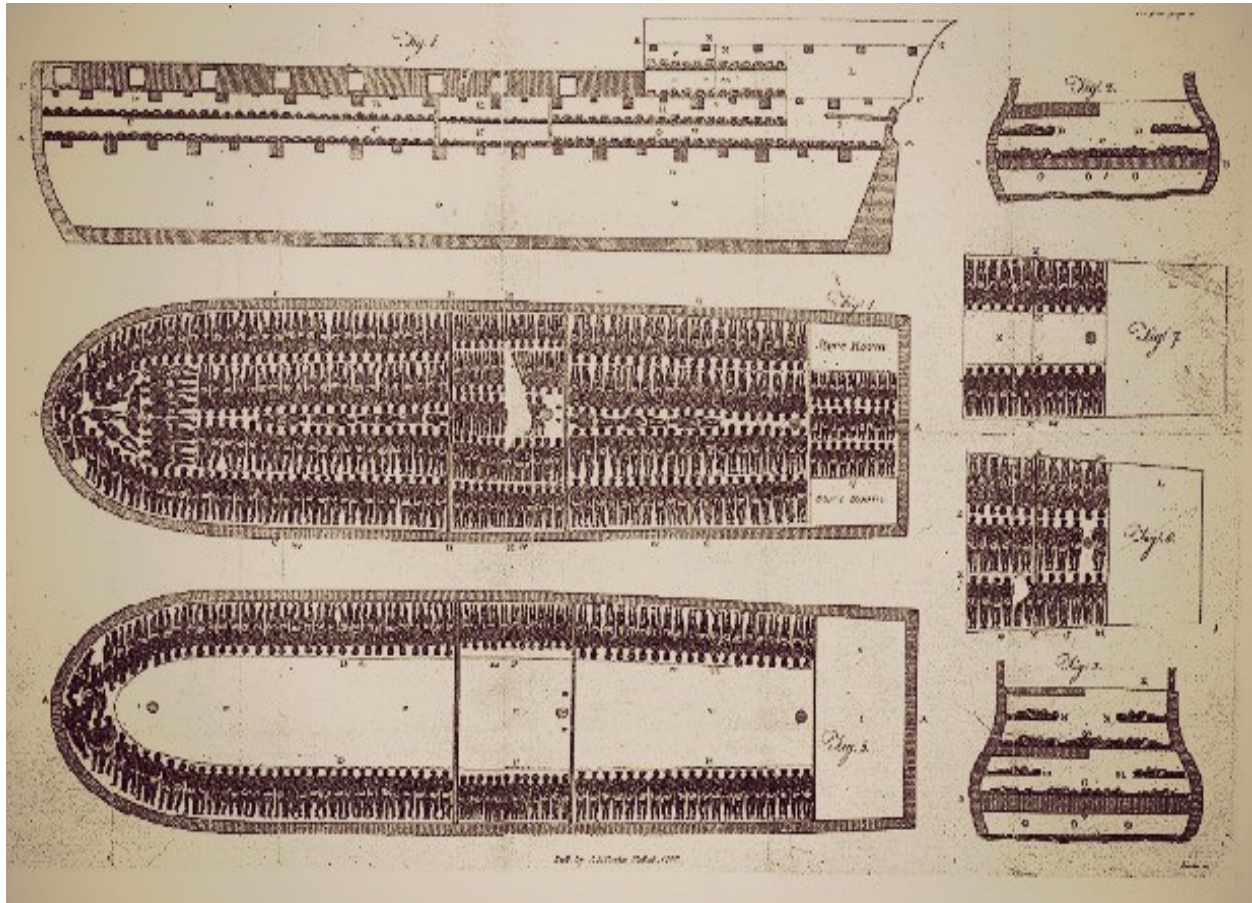
- Otis Whaley (1820-1865), Abolitionist and one of four pioneer anti-slavery voters in Livingston County. In 1848, he and his cohorts cast the only 4 votes for Van Buren in the county. Together with Dr. H.H. Hinman, C.P. Paget, Capt. William Strawn, and James Stout, he formed the nucleus of the first Abolition organization in Livingston County. They “laid the track of the underground railroad through the county.”²¹⁸
- Charles Youmans: (1832- 1887). One of two young men who lived in Seneca in LaSalle County who smuggled the fugitive slave, Jim Gray, from Captain William Strawn’s home through ‘miles of swamp and forest’ to UGRR ‘station’ of David Underhill near Seneca in October 1859.²¹⁹ His son, Charles E Youmans did not learn of his parents’ engagement with the UGRR until 30 years after their deaths.

²¹⁷ *Portrait and Biographical Album of Livingston County, Illinois*, (Chicago: Chapman Brothers), 1888. Located in Dominy Public Library in Fairbury, Illinois.

²¹⁸ *The History of Livingston County, Illinois*, (Chicago: Wm. LeBaron, Jr. & Co.), 1878.

²¹⁹ McClellan, Larry. *The Underground Railroad South of Chicago*. (Thorn Creek Press), 2019, www.thorncreekpress.com, p. 38.

Chapter 5 – Unfinished Business and Filling in the Mosaic



Drawing of interior of British slave ship by Thomas Clarkson, fearless English abolitionist, 1806. [Courtesy of Schomburg Center for Research in Black Culture/The New York Public Library.]

What is history? Is it singular and linear or plural and more like a cobweb or mosaic? Is it right and wrong or more complicated? Is it zero/sum or simply incomplete? Does telling untold history necessarily diminish preexisting history? Is history settled or always a work in progress?

In its essence, history is storytelling, that much is certain. That realization has led me to more fundamental, complicated questions. When does telling history/histories cross over into mythmaking? Who is telling the story, why, and to

whom? Who is the active audience and why the dropouts and disinterested? Must there always be a dominant narrative and that which is suppressed? Now, I am as interested and ask a related, deeper, and more complicated question: what is historiography and why is it important?

At any early age, I became intrigued and captivated by history. As much by what was **not** said or recorded, as by what I was told in rote fashion or written on the page. I was transfixed by separate pieces of the historical puzzle that cropped up or were volunteered without even being aware of the larger, grander mosaic.

More succinctly, why then did I unearth this mid-19th century, localized UGRR history and decide to write about it?

First, it is my way of resurrecting these everyday folk, sharing more information about them, and adding to the sparse tribute paid to their quietly inspiring lives. These remarkable, largely unsung, and courageous prairie questers and proponents of freedom and equality for all met their historical moment and surely, we can learn from their examples:

From tribute paid the Quaker [Lundy] in 1828 in *Freedom's Journal*, the country's only newspaper edited by black men – John Russwarm and Samuel Cornish – who wondered aloud where “another Lundy” could be found “to bear the buffeting and scorn of an unfeeling world for the sake of injured humanity.”²²⁰

“I never thought that I should ever join in doing honor to or mourning for any American **white** man.” But in John Brown, the dead hero, he found “a lover of mankind – not of any particular class or color, but of all men.”²²¹

-- Charles Langston, a black abolitionist who had been a leader of the Oberlin-Wellington (Ohio) rescue of fugitive slaves a year earlier (1858) in a speech in Cleveland on December 2, 1859

“He is true to God, who’s true to man
wherever wrong is done
To the humblest and the weakest
‘neath the all-beholding sun.

²²⁰ Mayer, Henry, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin's Press, 1998), p 54.

²²¹ Stauffer, John and Trodd, Zoe, editors, *The Tribunal: Responses to John Brown and the Harpers Ferry Raid*, (Cambridge, MA, Harvard University Press), 2012, pp. 131-132.

That wrong is also done to us;
 and they are slaves most base,
 Whose love of right is for themselves
 and not for all the race.”²²²



“Once to every man and nation comes the moment to decide, / In the Strife of Truth with
 Falsehood, for the good or evil side ...”²²³

- James Russell Lowell (1819-1891), abolitionist, poet, critic, editor, and diplomat.
 Associated with the Fireside Poets, a group of New England writers who were among the
 first American poets to rival the popularity of British poets.

 Perhaps W.B. Fyfe, the consummate chronicler of the *comets of
 conscience* in the heart of the Grand Prairie, said it best in closing his
 compelling series of newspaper articles:

“Old Abolitionists! We were right; we battled for principle, and it
 triumphed – The man who fights justice fights God and gets worsted always;
 but he who builds upon the Eternal Rock of Truth, the demons of Hell
 cannot prevail against him.

When we all meet in our Father’s house of many mansions, should there
 be any other wrongs to be righted within the sphere of our spirit’s influence,
 the same love of justice which animated us while in the body will animate us

²²² From James Russell Lowell, “On the Capture of Fugitive Slaves near Washington” (1845).

²²³ Stauffer, John and Trodd, Zoe, editors, *The Tribunal: Responses to John Brown and the Harpers Ferry Raid*,
 (Cambridge, MA, Harvard University Press), 2012, p. 343.

while out of it; always aiding the down-trodden, irrespective of race, color, or previous condition of life.”²²⁴

May it be so.



[A praise song from a different form of history, by the Fisk Jubilee Singers on Youtube.]

The Fisk Jubilee Singers were an American a cappella ensemble that performed Black spirituals originally sung by slaves prior to the Civil War. The first group of Singers arranged the music and took it on the road beginning in 1871, introducing the public to a new genre that remains a vibrant musical tradition today.

“On November 16, 1871, a group of unknown singers — all but two former slaves and many still in their teens — arrived at Oberlin College in Ohio to perform before a national convention of ministers. After a few standard ballads, the chorus sang spirituals and other songs associated with slavery. It was one of the first public performances of the secret music African Americans sang in the fields and behind closed doors for generations.

²²⁴ Fyfe, W.B., “A History of Anti-Slavery Days,” The Pontiac (Illinois) Sentinel, 15-part newspaper series, 1890-1891, Ch. XV, pp. 5-6.

‘All of a sudden, there was no talking,’ says musicologist and former Jubilee Singers Musical Director Horace C. Boyer. ‘They said you could hear the soft weeping...and I’m sure that the Jubilee Singers were joining them in tears, because sometimes when you think about what you are singing, particularly if you believe it, you can’t help but be moved.’²²⁵



The above photo of Gabriel Gieger was taken by W. E. Bowman in Ottawa on the very day Gieger cast his vote in 1870. He was the first black man to do so in Ottawa and possibly the state of Illinois. This image is presented to us courtesy of the National Museum of African American History and Culture in Washington, DC.²²⁶

²²⁵ <https://www.metmuseum.org/art/collection/search/191076>

²²⁶ <https://jenniferenordstrom.com/2021/04/18/first-black-man-to-vote-in-ottawa-illinois-photographed-the-very-day-he-voted/>



English potter and prominent abolitionist Josiah Wedgwood issued this jasperware medallion in 1787.

Wedgwood's handiwork has an applied relief of a supplicant slave in chains with "Am I not a man and a brother?" inscribed around the slave. The medallion was modeled after the seal for the Committee for the Abolition of the Slave Trade, founded in 1787 by the English abolitionist Thomas Clarkson. In February 1788, Wedgwood sent medallions to Benjamin Franklin in Pennsylvania; they were an immediate success. Clarkson wrote: "some had them inlaid in gold on the lid of their snuffboxes. Of the ladies, several wore them in bracelets, and others had them fitted up in an ornamental manner as pins for their hair. At length the taste for wearing them became general, and thus fashion...was seen for once in the honourable office of promoting the cause of justice and, humanity and freedom." The design was also used in printed form on plates, enamel boxes for patches, as well as on tea caddies and for tokens, and later on printed broadsides as abolitionist

propaganda (See “Am I Not a Man and a Brother?” atop John Greenleaf Whittier’s “Our Countrymen in Chains!” 1837.)²²⁷



228

²²⁷ https://www.abolitionseminar.org/images/our_countrymen_in_chains..

²²⁸ Add citation for Illinois 29th U.S. Colored Infantry....



Additional photo by Dawoud Bey from his exhibit, *Night Coming Tenderly, Black* at the Art Institute of Chicago, 2019.

“She lay on her back and ate another turnip. Without the sound of her splashing and huffing, the noises of the swamp resumed. The spadefoot toads and turtles and slithering creatures, the chattering of black insects. Above – through the leaves and branches of the black-water trees – the sky scrolled before her, new constellations wheeling in the darkness as she relaxed. No patrollers, no bosses, no cries of anguish to induct her into another’s despair. No cabin walls shuttling her through the night seas like the hold of a slave ship. Sandhill cranes and warblers, otters splashing. On the bed of damp earth, her breathing slowed and that which separated herself from the swamp disappeared. She was free.”²²⁹

²²⁹ Whitehead, Colson, *The Underground Railroad*, (New York, New York: Anchor Books), 2016, p. 300.



Colson Whitehead, author, winner of the 2016 Pulitzer Prize in Fiction and National Book Award.

Second, I believe in *public* history. By that, I mean all that beyond academia which reliably informs, challenges, and enhances the public’s understanding about awesome human endeavors that predate one’s own generation. Using the sites and documentation in this book and other sources, for example, it would be instructive to cast and place historical markers at the homes and farmsteads noted in Livingston, LaSalle, and Putnam Counties and related to the UGRR where they do not currently exist.

In closing, I find myself (and maybe you, the reader, as well) disarmingly unsettled, yet hopeful, and in agreement with George Orwell’s powerful and always apt insight to the effect: “The present is about the past and the past is about the future”.²³⁰

Let’s keep filling in the American mosaic and step back occasionally to more fully and honestly see and probe that which we may be unaware or may have overlooked or misunderstood.

²³⁰ Orwell, George. *Nineteen Eighty-Four*. Penguin Classics, 2021, Book One, Ch. III and Book Three, Ch. II.

BIBLIOGRAPHY

Newspapers

Bardstown Herald (Bardstown, Kentucky)
Chicago Tribune (Chicago, Illinois)
Fairbury Blade (Fairbury, IL)
Pontiac Free Trader and Observer (Pontiac, Illinois)
Pontiac Sentinel (Pontiac, IL)
Oberlin News (Oberlin, OH)
Ottawa Free Trader (Ottawa, IL)
Plaindealer (Chatsworth, IL)
The Liberator (Boston, MA)
Weekly Chicago Journal (Chicago, IL)

Online Sources

Abolition. <https://abolitionseminar.org/images/our-countrymen-in-chains>
 Archive. <https://www.archive.org/stream/commemoratingone00sapp/>
https://archive.org/download/nby_500399/Female-AntiSlavery-Society.jpg
 Battlefields.org. <https://www.battlefields.org/learn/articles/road-emancipation>
 John Brown: [https://en.wikipedia.org/wiki/John_Brown_\(abolitionist\)](https://en.wikipedia.org/wiki/John_Brown_(abolitionist))
 Cemetery Sites. <https://www.cemsites.com/2017/08/illinois-cemetery-in-historcal-prairie-land/>
 Chronicling America. <https://chroniclingamerica.loc.gov/lccn/sn84038582/1860-10-13/ed-1/seq-1/>
 Civil War. <https://www.ctexplored.org/the-civil-war-comes-to-town-madison-meets-a-call-fed-troops;>
<https://www.civilwar.illinoisgenweb.org/history/129html>
 Famous Americans. <https://famousamericans.net/benjaminlundy/>

Fold3. https://www.Fold3.com/page/630017840_william_b_fyfe/stories

Free Soil Party. <https://www.ideals.illinois.edu>

Genealogytrails.com. http://genealogytrails.com/wis/sauk/history_baraboo.html

Gabriel Gieger. <https://jenniferenordstrom.com/2021/04/18/first-black-man-to-vote-in-ottawa-illinois-photographed-the-very-day-he-voted/>

Google. https://sites.google.com/site/stcharleshistoricbuildings/main_page/local-buildings---aplphabetically/farnsworth-mansion

Illinois Historic Preservation Agency. <https://dnrhistoric.illinois.gov/research/digital-dnr/digital-dnr-archive.john-jones.html>

John Hossack. <https://johnhossack.com>

Massachusetts History. www.masshist.org/database/viewer.php?old=1&item_id=1247&fr=Collection%20Guides%0from=/collection-guides/view/fap014

Metmuseum.org. <https://www.metmuseum.org/art/collection/search/191076>

National Judicial College. <https://www.judges.org/news-and-info/reflections-from-the-bench-roger-b-taney-one-decision-makes-a-legacy-part-ii/>

Oberlin College. https://www2.oberlin.edu/archive/wellington_rescue/rescue.html

Oberlin, Ohio. https://www2.oberlin.edu/external/EOG/Copeland/john_brown_monument.htm

Owen Lovejoy. <https://archives.wheaton.edu/agents/people/2721>

Gregory Pardlo. https://www.inquirer.com/philly/entertainment/celebrities/20150428_Philly-born_Gregory_Pardlo_talks_about_his_Pulitzer_for_poetry.html

Poetry. <https://www.verse.press>

Poetryfoundation.org: <https://www.poetryfoundation.org/poets/harriet-beecher-stowe>

Slavecatchers. <https://www.northwindprints.com/black-history/slave-catchers-capturing-fugitive-slave-5878865.html>

State Historical Society of Missouri. <https://files.shsmo.org/manuscripts/rolla/R0169.pdf>

Wikimedia.

https://www.commonswikimedia.org/wiki/File:Portrait_of_Harriet_Beecher_Stowe,_1852._%2810407526525%29.jpg

https://en.wikipedia.org/wiki/Theodore_Dwight_Weld.

Books

Alvord, Clarence W., *The Illinois Country, 1673-1818*. Springfield, The Centennial History of

Illinois, The Illinois Centennial Commission, 1920.

Bartlett, David. "Ichabod Coddling." In *Modern Agitators: Pen Portraits of Living American Reformers* (New York: Miller, Orton, and Mulligan), 1856, pp.208-224.

Bateman, Newton and Martin J. Sherwin, eds., *Historical Encyclopedia of Illinois*, (Chicago: Munsell Publishing Company, 1907.

Biographical Record of Livingston and Woodford Counties, Illinois, 1900.

Bordewich, Fergus M., *Bound for Canaan: The Underground Railroad and the War for the Soul of America*, (New York: Harper Collins Publishers, Inc.), 2005.

Brandt, Nat. *The Town That Started the Civil War*. Syracuse University Press, 1990.

Bryant, John H., *Poems Written from Youth to Old Age*, (printed privately, Princeton, Illinois), 1885.

Connelly, William, *A Standard History of Kansas and Kansans*, (Chicago: Lewis), 1918.

Cutler, William., *History of the State of Kansas*, (Chicago: A.T. Andreas), 1883.

Dillon, Merton L., *Benjamin Lundy and the Struggle for Negro Freedom*, (Urbana and London: University of Illinois Press), 1966.

Donald, David., *Lincoln's Herndon: A Biography*, (New York), 1948.

Filler, Louis, *The Crusade Against Slavery, 1830 – 1860*, (New York: Harper & Row Publishers), 1960.

Fletcher, Robert Samuel, *A History of Oberlin College from Its Foundation through the Civil War*, (published by Oberlin College), 1943.

Foner, Eric, *Free Soil, Free Labor, Free Men*, (New York: Oxford University Press, 1970.

Frederickson, George M., *The Inner Civil War: Northern Intellectuals and the Crisis of the Union*, (New York and Evanston, Harper & Row Publishers), 1965.

Goodheart, Lawrence B. and Hawkins, Hugh, editors, *The Abolitionists: Means, Ends, and Motivations*, (Lexington, Massachusetts and Toronto: D.C. Heath and Company), 1995.

Greenidge, Kerri K., *The Grinkes: The Legacy of Slavery in an American Family*, (New York and London: Liveright Publishing Corporation/W.W. Norton & Company, Ltd.), 2023.

Harris, Norman Dwight., *The History of Negro Servitude in Illinois, and the Slavery Question in That State, 1719-1864*, Chicago, 1904.

Howard Robert P., *Illinois: A History of the Prairie State*, (Grand Rapids, Michigan), 1972.

Johannsen, Robert W., *Lincoln, the South, and Slavery: The Political Dimension*, (Baton Rouge: Louisiana State Press), 1993.

Levine, Bruce, *Half Slave and Half Free: The Roots of the Civil War*, (New York: Hill and Wang), 2005.

MacMilian, Thomas C., *The Scots and Their Descendants in Illinois*, Illinois State Historical Society for the Year 1919.

McClellan, Larry A., *The Underground Railroad South of Chicago*, (Crete, Illinois, Thorn Creek Press), 2019.

McPherson, James M., *The Negro's Civil War*, (New York, New York: Vintage Books/Random House), 1965.

Mayer, Henry., *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, (New York, New York: St. Martin's Press), 1998.

Orwell, George., *Nineteen Eighty-Four*, (New York: Penguin Classics), 2021 edition.

Portrait and Biographical Album of Livingston County, Illinois, (Chicago: Chapman Brothers), 1888.

Siebert, Wilbur H., *The Underground Railroad from Slavery to Freedom – A Comprehensive History*, (New York and London: The MacMillan Company), 1898.

Stauffer, John and Zoe Trodd, eds., *The Tribunal: Responses to John Brown and the Harpers Ferry Raid*, (Cambridge, MA, Harvard University Press), 2012.

Suppan, Heinz-Dietrich., *The Ottawa Rescue Case*, Outskirts Press, 2018.

The History of Ford County, Illinois, (Chicago: S.J. Clarke Publishing Company), 1908.

History of LaSalle County, Illinois, Chicago: Inter-State Publishing Company), 1886.

The History of McLean County, Illinois, (Chicago: Wm. Le Baron Jr., & CO., 186 Dearborn Street), 1879

Whitehead, Colson., *The Underground Railroad*, (New York, New York: Anchor Books), 2016.

Periodicals

Chapman, Cristen., "The Anti-Slavery Movement in Chicago and Illinois, 1830-1850." *Newberry Digital Collections for the Classroom*, Newberry Library (08.31.2017).

Cooley, Verna., "Illinois and the Underground Railroad to Canada." *Annual Report of the Illinois State Historical Society*; (Springfield, Illinois State Journal Co., State Printers), 1917.

Finkenbine, Roy E., "The Native Americans Who Assisted the Underground Railroad." *Editor's Choice Reparations, Institute for the Black World 21st Century*. www.lbw21.org. September 23, 2019.

Guelzo, Allen C., "House Divided: Lincoln, Douglas, and the Political Landscape of 1858." *Journal of American Historians* 94, no.2 (September 2007): 391-417.

Mahan, Erastus., “*Friends of Liberty on the Mackinaw*,” McLean County, Illinois Historical Society Archive and Transactions, 1917.

Ryan, John R., “A Chapter from the History of the Underground Railroad in Illinois: A Sketch of the Study of Abolitionist John Hossack,” *Journal of the Illinois State Historical Society*

The Liberator, July 30, 1858 and July 13, 1860. Guelzo, Allen C., “House Divided: Lincoln, Douglas, and the Political Landscape of 1858.” *Journal of American Historians* 94, no.2 (September 2007): 391-417.

Government Records

National Archives. *Judgment in the U.S. Supreme Court Case Dred Scott v. John F.A. Sanford; 3/6/1857; Dred Scott, Plaintiff in Error., v. John F.A. Sanford; Appellate Jurisdiction Case Files, 1792-2010; Records of the Supreme Court of the United States, Record Group 267; National Archives Building, Washington, D.C.*

Livingston County. *2005-2006 Yearbook*, compiled by the Livingston County Clerk and Recorder.

Library of Congress. *Report of the Trial of John Hossack*; <http://www.loc.gov/resource/list.070>.

Additional Sources

Kiler, Aureka Belle, “*A History of the Free Soil Movement in Illinois*,”; a thesis submitted for degree of A.B. College of Literature and Arts, University of Illinois, 1896, pp. 6-8.

